Preaching as Homecoming:
A Practical Theological Study of Proclaiming Belonging and Identity in the South African Anglican context from 1990 to 2017

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Dissertation presented for the degree of Doctor of Philosophy
in the Faculty of Theology, at the University of Stellenbosch

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December 2020

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DECLARATION

By submitting this thesis electronically, I declare that the entirety of the work contained therein is my own original work, that I am the authorship owner thereof (unless to the extent explicitly otherwise stated) and that I have not previously in its entirety or in part submitted it for obtaining any qualification.

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ABSTRACT

The notion of 'home' is a complex concept that, in the light of contemporary society, requires further exploration. Modern developments have impacted social constructs as global trends influence contemporary lifestyles. This continuous effect of change upon modern life has left many feeling overwhelmed and disillusioned. Furthermore, the experience of displacement has added to the despair of homelessness. The South African context from 1990 to 2017 not only illustrates these modern tendencies but also reveals the unique transitions experienced by a new democratic society that remains in search of ways to find purpose and meaning to enhance its way of life.

This study explores the role of preaching as a significant communication channel of the Anglican Church in South Africa and inquires to what extent proclamation may contribute towards a sense of belonging and identity for the community of faith in its longing to return home, to a place and space of wellbeing. Preaching that seeks to offer the Kingdom of God as an alternative reality may therefore assist the faith community to live in liminal spaces, despite the ever-present reality of uncertainty. Preaching may offer an imaginative revelation of the future in which hope is experienced as a tangible encounter rather than an escape from reality.

Following the theoretical framework of a four-phase approach to practical theological investigations, this study has sought to evaluate the problem of homecoming in relation to the intention and practice of preaching. A total of 12 sermons by three Anglican Archbishops were analysed using the Heidelberg Method that combines linguistic techniques and theological reflections as a means to evaluate the formation of the preachers' sermons.

The findings of the analysis of these 12 sermons have revealed the correlation between linguistic and theological reflections and substantiated the need for biblical authenticity and the contemporary congregation's need for relevance. The results have indicated that the use of imaginal language assists in igniting the imagination of the faith community with new perceptions of reality. The theological outcomes of presenting the preaching event as an unfolding narrative have demonstrated God as both present and participating, and have endorsed the identity of the congregation who, being made in the image of God, remains equal in worth and value. This demonstrates Kingdom principles and reveals new ways of being communal in the contemporary context.

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It is evident that, as a communicative event, preaching encourages the congregation towards perceiving a renewed perception of an alternative reality. Imaginal language therefore contributes toward empowering the community to create open and flexible spaces that may be renamed as ‘home’, sacred spaces that equip congregations to live fully. This study also adds to the ongoing homiletical discourse and literature that seeks to renew the intention and practice of preaching. Preaching as ‘Homecoming’ is thus a vulnerably authentic practice that addresses both the spiritual and social concerns of the Kingdom of God and offers the community of faith place and space to experience the good news of God as a present reality and a future hope.

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OPSOMMING

Die idee van ‘tuiste’ is 'n komplekse konsep wat, in terme van die hedendaagse samelewing, verdere verkenning verg. Moderne ontwikkelings het sosiale strukture beïnvloed, soos globale neigings die hedendaagse lewenstyl beïnvloed. Hierdie deurlopende effek van verandering op die moderne lewe laat baie mense oorweldig en ontnugter voel. Die ervaring van verplasing dra verder by tot die wanhoop van haweloosheid. Die Suid-Afrikaanse konteks van 1990 tot 2017, illustreer hierdie moderne neigings, en dui ook die unieke aanpassings aan wat ervaar word deur 'n nuwe demokratiese samelewing wat steeds soekend is na doel en betekenis wat waarde tot hul lewens voeg.

Hierdie studie ondersoek wat die rol van prediking is as 'n waardevolle wyse van kommunikasie deur die Anglikaanse Kerk in Suid-Afrika en hoe ver proklamasie kan bydra tot 'n gevoel van aanvaarding en identiteit vir die geloofsgemeenskap wat verlang daarna om terug te keer huis toe, na 'n plek en ruimte van welwesendheid. Prediking wat poog om die Koninkryk van God as 'n alternatiewe werklikheid aan te bied, kan dus die geloofsgemeenskap help om in liminale ruimtes te woon, ten spyte van die teenwoordige werklikheid van onsekerheid. Prediking kan 'n verbeeldingryke openbaring van die toekoms bied waarin hoop ervaar word as 'n tasbare ontmoeting eerder as ‘n ontsnapping van die werklikheid.

Met behulp van die teoretiese raamwerk wat bestaan uit ‘n virefase-benadering tot praktiese teologiese navorsing, evalueer die studie die probleem rakende die terugkeer huiswaarts in verhouding met die intensie en praktyk van prediking. Die Heidelberg-metode wat taalkundige tegnieke en teologiese nagdagtes kombineer was gebruik om die ontwikkeling van 12 preke deur drie Anglikaanse Aartsbiskoppe te ontleed en evalueer.

Die bevindinge toon die verband tussen taalkundige en teologiese nagedates en bevestig die behoefte aan Bybelse egtheid en hedendaagse gemeentes se behoefte aan toepaslikheid. Die resultate bewys dat die gebruik van beeldspraak help om die verbeelding van die geloofsgemeenskap aan te vuur met nuwe persepsies van die werklikheid. Die teologiese uitkomste van die aanbieding van die predikingsgeleentheid as 'n ontblotende verhaal demonstreer dat God teenwoordig en deelnemend is, en onderskryf die identiteit van die gemeente wat volgens die beeld van God geskape is en gelyk bly in terme van waarde. Dit demonstreer Koninkryksbeginsels en openbaar nuwe maniere om gemeenskaplik te leef in die hedendaagse konteks.

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Dit is duidelik dat prediking as ‘n kommunikasiemiddel, die gemeente aanmoedig om 'n hernude persepsie van 'n alternatiewe werklikheid te sien. Verbeeldingstaal dra dus daartoe by om die gemeenskap te bemagtig om oop en buigsame ruimtes te skep wat herdoop kan word as 'tuiste', heilige ruimtes wat gemeentes toerus om ten volle te leef. Hierdie studie dra ook by tot die voortdurende homiletiese bespreking en literatuur wat poog om die intensie en praktyk van prediking te hernu. Prediking as huiswaartse terugkeer is dus 'n kwesbare tog egte praktyk wat die geestelike en sosiale belange van die Koninkryk van God aanspreek en die geloofsgemeenskap ‘n plek en ruimte bied om die goeie nuus van God as 'n huidige werklikheid en 'n toekomstige hoop te ervaar.

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ACKNOWLEDGEMENTS

My theological discourse with Professor Cilliers began in 2005, as a student completing my diploma in theology, following which he became my supervisor for my Master's degree in 2006–2007. It has been an inspiring 15 years with Professor Ciliers, who has continued to encourage and challenge my thinking, my perspectives and my ministry. I would like to thank him for his openness and enthusiasm in interacting with my "encyclopaedic character" and enabling me to remain focussed. I honour the many conversations that created space for philosophical discussions. Professor Cilliers, thank you for your ongoing support, experience and wisdom that you have so generously given along my path of homecoming to the department of Practical Theology, and my thanks to your supportive staff.

This study has been a journey of creativity and playfulness, and together with the guidance and insight from Professor Hansen, it has gained structure, methodology and a framework. Professor Hansen, my thanks to you for your passion to equip and enable students to achieve and for your support, time and availability in meeting with me throughout my research project. My gratitude is extended to you for the invitation to attend Dr Cassim's research workshop held in September 2019. This was a significant and valuable experience.

I have been incredibly fortunate to have had the support from Dr Cassim as a research consultant, an editor and specialist in the field of academic research. Dr Cassim, your workshop awakened my understanding of "timeframes" and "deadlines"; I am truly grateful. Your particular support during lockdown, with the regular 'check-in' sessions were instrumental and I thank you for always seeing my potential and motivating me during challenging times.

I would also like to acknowledge the community at the Theology Library, especially Ms Eagelton, Ms Maré, Ms Jooste and Mr John Stanley for your companionship and your support, especially during lockdown. I would also like to acknowledge the help of three institutions that made it possible for me acquire my research, the Desmond and Leah Legacy Foundation, The WITS Historical Papers Department and the Online Resources of the Anglican Church in Southern Africa.

The notion of "home" is always an open discussion for me, and I would like to thank family and friends who have enriched my experiences with healing and transformation, and especially to Caroline, Matthew, Michael and Aiden; you have expounded new territories of 'home' for me.

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CHAPTER 1: INTRODUCTION AND ORIENTATION TO THE STUDY

1.1 BACKGROUND

People have always wondered, "What is the meaning and purpose of life?" In the midst of this existential question rests our shared human experiences of paradox and irony found in life. Contradictions, ambiguities and incongruities add to the complexity of daily living. The tensions of polarisation and the perceived understanding of contrasts create conflicting pressures that may be engaged with, avoided, defended or simply ignored by society. Yet, no matter how much we try to deny or evade these tensions, the reality of these human experiences may not be escaped. Humankind seems to have lost interest in the decline of life. We only seek birth, youth and beauty, according to Ganzevoort and Roeland.[1] Decline and the process of aging results in our experience of anxiety and so we avoid this by hanging onto what is perceived and accepted as beauty and youthfulness. It is argued that acceptance of such natural processes brings peace, and the inner reconciliation of the external sources of tension. Ganzevoort and Roeland believe that this results in "looking at what is, not at what should be".[2] The question arises, are we therefore at 'home' in our own humanity? Are we aware of and accepting of, even welcoming of our own frailty, mortality and vulnerability? If our concept of home is defined as the place and space in which we reside, then we should be able to ask: to what extent are we able to fully live in the liminal spaces of our existence?

If preaching is the communicative event where the proclamation of the good news of the Kingdom of God is announced, then preaching, itself, should assist the church in equipping and empowering the congregation to address the uncertainties and questions pertaining to faith and life. This calls for the intention and practice of preaching to question how it may assist and enable members of our Christian faith community to live with the paradoxes and find a place, a home, within the contradiction and tension. Here, preaching may be recognised as an inclusive process. On the one hand, preaching plays a dynamic role in discipleship and pastoral care in nurturing and comforting congregation members. It can be an agent of healing and transformation, as well as encouragement and edification. Yet, preaching can be unsettling, as it seeks to challenge our embedded theological beliefs about life and faith. Campbell and Cilliers state that it is good to be *unsettled*: "It is good to be drawn out of our

[1] Ganzevoort and Roeland, in their study on the dynamics of 'lived religion', conclude that three practical theological perspectives in studying lived religion can be distinguished: pastoral/ecclesial theology, empirical theology and critical theology. In all three perspectives, practical theology is a form of concerned engaged scholarship. See Ruard Ganzevoort and Johan Roeland, "Lived Religion: The Praxis of Practical Theology," *International Journal of Practical Theology* 18, no. 1 (2014): 91, https://doi.org/10.1515/ijpt-2014-0007.
[2] Ganzevoort and Roeland, "Lived Religion," 92.

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theological certainties and clear identities into the fluidity and flux of a liminal gospel".[3] Preaching is thus a dialogue of community that creates meaning and purpose, and can hold the element of mystery as the invitation to relationship.

Preaching as homecoming therefore seeks to provide a homiletical technique in which the liminal space of our embedded theological reflections are challenged, questioned and even unsettled, in order that we may develop a richer and deeper understanding of a deliberative and lived religion,[4] of our Christian faith community. Directly associated with this question of meaning, living purposefully in the paradox, is the human desire for belonging and identity. Philosopher and poet, David Whyte,[5] poignantly articulates this longing as the search for a place called home, when he writes, "There is no house like the house of belonging". In order to be a place of hope, purpose and relevance, the church must actively address this basic human concern. When we evaluate the intent and practice of preaching in South Africa, it is therefore important to view preaching as a communicative event. Cilliers describes the concept of "home" and "dwelling" as fundamental expressions of human existence; being human is being at home.[6] There is a need for both courage and humility, as well as vulnerability, in being willing to ask the relevant and probing questions, which may challenge existing norms, beliefs and practices. There is an urgent call to begin this search: *"Who are we and whose are we?"* Belonging and identity, space and place are essential elements of home. Highlighting the existential and universal human longing for "home", Cilliers introduces the concept of movement, or "possibility of movements in any direction in the so-called 'lived space'. Bollnow asks on behalf of us all, "Where is my real home?"[7] The church must be a beacon of hope, meaning and purpose as it proclaims the Gospel. If the Anglican Church is to maintain its central role in South African life, its primary mission must be to help all those who are seeking a sense of belonging, identity, and 'homecoming'.

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[3] Charles Campbell and Johan Cilliers, *Preaching Fools: The Gospel as a Rhetoric of Folly* (Texas: Baylor University Press, 2012), 2.
[4] Ganzevoort and Roeland, "Lived Religion," 93.
[5] David Whyte is internationally recognised as a poet, author and speaker, who, as a philosopher, has been described as one who lives and writes at the frontier between deep internal experience and the revelations of the outer world. There is no going back once this frontier has been reached; a new territory is visible and what has been said cannot be unsaid. His poems are an emblem of courage and an attempt to say the unsayable. Only a few poets are able to speak to something universal and yet personal and distinct at the same time. In a passage of a few short lines, Whyte is able to create a door through which others can walk and step into what previously seemed unobtainable realms. See Davis Whyte, *The House of Belonging: Poems* (Washington: Many Rivers Press, 1997), 45.
[6] Johan Cilliers, *A Space for Grace: Towards an Aesthetics of Preaching* (Stellenbosch: SUN Press, 2016), 33.
[7] In Chapter Two of *A Space for Grace*, Cilliers describes the interrelated dynamics associated with this journey of finding a space and a place called home. He also mentions the concept of "Doors" which open pathways into areas of dwelling. See Cilliers, *A Space for Grace,* 38–40.

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1.1.1 The 'Post' as a Movable Marker: The South African Context

South Africa has been extraordinarily impacted upon by its past. It has experienced considerable transformation within a very condensed period of time. These radical challenges have affected all spheres of life, including the political, social, economic and religious aspects. One could even state that South Africa is a country that rests in its 'past', or ironically and paradoxically, its 'post'. The word 'post' as a prefix adds to the tensions and pressures of a paradoxical situation in South Africa. 'Post' refers to that which comes after, later or subsequent to. As a noun, it is interesting to note the definition of the word *post*: "a long, sturdy piece of timber or metal set upright in the ground and used as a support or marker".[8] The play on words has significant implications for this country. When reviewing its historical journey over the past few centuries, South Africa can now be defined as a post-colonial, post-slavery, post-Group Areas Act, post-forced removals and certainly most notably, Post-Apartheid country. The 21st century has contained its own significant 'posts', for example, post-world cup soccer, post-Mandela and now, most importantly, post-20 years of democracy. These events, such as hosting a world cup soccer competition or celebrating a new democracy are not isolated to the South African context. However, the uniqueness is discovered in the combination of historical events and the manner in which their impact has influenced the populace of the country. The complexity of political, socio-economic, religious and natural environments, in light of the timeline of radical change and development within social constraints, has significantly impacted the concept of identity. Each historical period has therefore acted as a 'post' that marks a major shift in ideologies, beliefs and cultural practices. As a result, South Africans' sense of belonging is often closely linked to these movements and time periods.[9] This leaves us with the question 'What presently forms and shapes identity in South Africa, and what contributes to or creates belonging?' It is relevant to ask, 'How do we, as the church, teach and equip others to live in present liminal spaces between posts?' As we move from one significant post-event to another, there remains the space in between; this is the place in which we find ourselves living and waiting, anticipating and hoping and it is here that we seek to find meaning and purpose as South Africans.

1.1.2 Fire, Wind and Storms: Political and Socio-Economic Dynamics

Geography is another factor in determining just what exactly it is that shapes identity in this country. South Africa is diverse in vegetation and climate and may boast of its unique biodiversity, particularly as it depends on a wide range of agriculture and farming as an avenue

[8] *Oxford Dictionary of English* (New York: Oxford University Press, 2010), 543.
[9] O. M. Suberg, *The Anglican Tradition in South Africa: A Historical Overview* (Pretoria: UNISA Press,1999), 67.

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for income. A large percentage therefore of the employed population is involved to some degree in migrant labour. Previously, this concept referred to migrants who left their home to work in mines, cities or farms. However, contemporary society has created a modern form of employment where travelling between cities is not uncommon and living in two or three cities is certainly accepted. Advancement in technology has begun a shifting in space and place, as virtual reality has become more influential in the creation and establishment of places to dwell.

I recently encountered a parishioner at St Barnabas Anglican Church in Cape Town, who shared with me the following scenario: as a 30year old, she works and lives in both Cape Town and Johannesburg, travelling weekly between both cities. Her parents, however, reside in Kwa-Zulu Natal, where she grew up and stills visits. According to her, she thus has three places to call home – three spaces that contribute toward her formulating meaning and purpose in her life; three uniquely creative places that shape her existence because of her interaction within her environments. Homecoming therefore implies this movement between spaces, the commuting between the places we cohabit and the shifting between what could be termed 'liminal spaces'. The transient lifestyles of contemporary society still seek to live in created places that can be called home. Challenging traditional viewpoints and concepts of home creatively opens space for new understandings of home and the shifting dynamics of how we develop spaces for living. This process will require adaptability and self-awareness as we strive for meaning and purpose in a developing country.

In addition, historically, forced removals have impacted the places where South Africans live, and more recent political discussions[10] and laws have once again highlighted this matter. Land reform and expropriation remain an important political topic. The process of forced removals certainly has impacted on the demographics of the country, and it continues to be a source of cultural conflict and racial tension[11]. South Africa has been recognised by many neighbouring countries in the sub-Saharan, as a 'stable' country with no recent or ongoing civil wars and economically prosperous in terms of offering more viable opportunities to earn an income. This has led to large numbers of refugees seeking shelter, employment and safety in this country. As a result, there have been additional demands placed upon the already over

[10] In July 2019 a national committee was formed to discuss the legal rights for the expropriation of land reform according to the South African Constitution and to clarify how this process may be implement on behalf of the majority of South Africans who suffered in the historic land dispossession. The committee's term ceased in May 2020, and as a result of the COVID-19 pandemic, this committee has not been reinstated. See "South Africa Takes a Step Closer to Land Expropriation but Opponents Say it Can't Afford it, after the Coronavirus," July 2020, https://businesstech.co.za/news/property/412357/south-africa-takes-a-step-closer-to-land-expropriation-but-opponents-say-it-cant-afford-it-after-the-coronavirus.

[11] Gordon Dames, "Knowing, Believing, Living in Africa: A Practical Theology Perspective of the Past, Present and Future," *HTS Teologiese Studies/Theological Studies* 69, no. 1(2013): 1.

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crowed large informal settlements around all the major urban centers. Fire hazards, pollution and lack of sanitation are serious health risks in all of these settlements. Not only do these health risks influence where people live, but the rise of gangsterism, violence, alcoholism, and crime have led to more people being forced to find alternative forms of shelter, namely night havens or even the streets. This constant search for a safe place to reside, reiterates the question, 'Where is my true home?' and alerts us to the very real concern of developing an understanding of a spiritual sense or space of home as well as a physical place called home, and thus the proclamation of the Gospel that can address both human desires and longings pertaining to homecoming is needed.

1.1.3 Salt and Light: The Anglican Church's Response

The Anglican Church in South Africa operates within this radical state of flux. The Anglican Church had its beginnings in South Africa long before any formalised church was established, as individual members of the Church of England were involved in religious education and spiritual pastoral care.[12] This involvement in communal life permitted the Anglican Church to gain favour among members of the community and the church earned respect for their ministry. The colonisation of South Africa under British rule certainly impacted the growth and establishment of the church as the Anglican Church known as the Church of England in Britain could donate resources to the church and governing leaders promoted their own church to the local South African communities. It is worth noting too, the historical conflicts within the Church of England between the Anglo-Catholic traditions and the Protestant and later Evangelical movements.[13] These conflicts helped shape the foundations of the Anglican Communion in South Africa.

The Anglican Church recognises those members of the church who have informed, shaped and influenced its existing ministry. Such members include Archbishop Emeritus Desmond Tutu,[14] a political voice for equality and human rights both during and after Apartheid, and Prof. Denise Ackermann,[15] a theologian who pioneered as a woman in academics and as a

[12] Suberg, *The Anglican Tradition in South Africa,* 23.
[13] Bruce Kaye, *An Introduction to World Anglicanism* (Cambridge: Cambridge University Press, 2008), 19–20.
[14] Archbishop Emeritus, Desmond Tutu, has recently addressed the concerns of our South African identity and belonging by giving voice to concepts such as reconciliation and forgiveness. As a theologian and priest, his role within the Anglican Church in South Africa is crucial to understanding the extent to which preaching can convey meaning and purpose. See Desmond Tutu, *The Book of Forgiving: The Fourfold Path for Healing Ourselves and Our World* (San Francisco: Harper One Publishing, 2014), 27.
[15] Denise Ackermann, professor of theology, probes the concepts of identity and belonging in South Africa, as she shares her personal journey and reflects on the parodies that we are faced with as pilgrims of faith. It is here that she gives voice to the tensions and often lived contradictions of our

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licensed lay preacher. Other prominent preachers who have raised their voices to be heard in offering a message of hope, challenge and edification include Barney Pityana; Gerald West; Canon John Suggit; the successor to Desmond Tutu, Njongonkulu Ndungane and the current Archbishop Thabo Makgoba.

1.1.4 Homelessness, and Our Shared Story of Returning

The concept of home is a complex one. It may refer to actual physical space, built from raw materials and resources, and found in a definitive geographical area. The idea of a building being a home means that ownership may occur, and legal documentation is a representation of that process. More than one home thus may be legally owned in various locations. Homes may be rented to others, creating a sense of semi-permanent dwelling places.[16] This understanding of home raises concerns of security or the lack of security; it questions permanency and viability, as well as safety and flexibility. There are also many other associations to the word home. 'Home' is not therefore simply a place where one lives, but a space in which one dwells. It is a space for creativity, life and health and wellbeing. It may also include community, expressed in a family unit or shared space. Home has psychological and emotional influences as well as spiritual implications, especially within the Christian faith. Concepts such as hospitality and fellowship are intertwined with our notions of home and reality. The notion of home shall be discussed in further detail in Chapter 2, section 2.1.

1.1.5 Personal Motivation and Influences

In my Master's thesis,[17] I explored the correlation between preaching and meaning-making. I focused particularly on how a relevant and sustaining message can transform the experiences of suffering, poverty and prejudice. It is necessary to recognise homiletics as a practical means for proclaiming the Good News of the Christian faith and acknowledge preaching as a participatory experience, rather than a passive, informative occurrence. Preaching, within the context of the search for hope and purpose, is able to address the relevant quest for social and spiritual needs.

After completing this degree ten years ago, I was ordained as a parish priest. Delivering weekly sermons has led me to reconsider the intention and practice of preaching. After exploring the themes of identity, purpose, meaningfulness, hope, experiential transformation

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human existence, particularly as South Africans. See Denise Ackermann, *Surprised by the Man on the Borrowed Donkey: Ordinary Blessings.* (Cape Town: Lux Verbi, 2014), 241.

[16] Cilliers, *A Space for Grace,* 31–32.

[17] Sharon Davis, "In Search of Meaning: Preaching within the Context of a Post–Apartheid South Africa Society" (Masters thesis, Stellenbosch University, 2007).

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and spirituality, I have formulated the research title 'Preaching as homecoming'. I intend to explore the journey for both individuals and communities who strive daily, amidst challenges, to live out the message of the Gospel. I have had the privilege of travelling to Namibia, Lesotho, and Limpopo Province. These cross-cultural experiences have provided the opportunity for inquiry into my personal experience as an Anglican preacher. In addition, it has been an unfolding journey of discovering how preaching, when practiced in the context of an Anglican service, relates to the liturgy and the Eucharist.

Two books that I read for my Master's degree greatly stimulated my thinking within the South African context: *Worship is a Verb: Celebrating God's Mighty Deeds of Salvation* by Robert Webber,[18] and *Beyond the Worship Wars: Building Vital and Faithful Worship* Thomas Long.[19] My journey has also been impacted by the diversity of congregations and their personal needs. It has been challenging to acknowledge the congregation as participants in the communication event of preaching, where the preacher becomes the listener and the members are given space and a voice. Lastly, the need for relevance has continued my desire to investigate the intention and practice of preaching, as the church's proclamation aims to engage with the past, present and future circumstances of those in search of good news.

Furthermore, this research study is motivated by the personal desire to explore the question 'the why of preaching'. As an underlying theme which flows throughout this paper, the question pertaining to 'why does preaching remain an essential ecclesiastical practice' is an acknowledgement that preaching is in fact a relevant and necessary liturgical traditional communicative event, which contributes towards meaning making and purpose for the faith community. There are many different reasons to this endeavour into exploring the intention and practice of preaching. Preaching is an instruction, often recognised as a biblical mandate

[18] Webber discusses how true worship is a joyous celebration of the life, death and the resurrection of Jesus Christ. As we actively turn our hearts toward God in earnest praise of God's great works, God, in turn, speaks to us and blesses us with a healing and renewing touch. Worship, he states, is therefore not "something done to us or for us, but by us". It is the most exhaustive demonstration of our faith and the most intimate form of relationship we can have with our Saviour. It is here that the concept of participation and engagement calls forth preaching as an essential element in the liturgical framework of the Anglican Church, to become a communication event in which preacher, congregation, and God interact. See Robert Webber, *Worship is a Verb: Celebrating God's Mighty Deeds of Salvation* (Massachusetts: Hendrickson Publishers,1996).

[19] Long addresses the concept of relevance and calls forth a renewal and a revisiting of traditional practices. The Anglican Church has much to offer in this instance, and it is challenged to review Long's theological reflections on worship. Long contends that almost every congregation is experiencing tension over worship. Many congregations have been participating in a renaissance of worship known as the "liturgical movement" and have reclaimed worship forms that have served the church for centuries. Yet, because the church today is operating in a radically changed cultural environment, many people in our society do not understand liturgical worship and thus we must find language, music, themes, and images that speak to the unchurched, spiritually–seeking person. See Thomas Long, *Beyond the Worship Wars: Building Vital and Faithful Worship* (New York: The Alban Institute, 2001).

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to proclaim good news, to announce the Kingdom of God, to teach followers of Christ, as well as to equip and empower the faith community. It is also a voice for the church, it acts as a herald in serving society a message of hope, and it is a communicative, relational and participating event that involves God, His Word and His people. It is within this framework of preaching that the concept of homecoming is explored. Preaching as homecoming recognises the displacement of communities, specifically in the South Africa context, and seeks to address the human need for belonging and identity. In offering the Kingdom of God as an alternative reality, as a new way of life, a renewed perspective on hope, reconciliation and social justice, the faith community may be equipped to embrace the challenges and difficulties experienced within the contemporary context.

1.2. PROBLEM STATEMENT

It is necessary to be able to recognise the significant attributes that will equip and enable the church to contribute towards the proclamation of good news. This study will therefore aim to explore the intention and practice of preaching in the Anglican Church in South Africa. It will seek to highlight the interdisciplinary connections associated with the terms of belonging and identity. It will review how preaching as a concept of homecoming addresses the theological perceptions and biblical frameworks that shape and form communities of the Christian faith. It shall also question the process of transformation, how perception and perspectives enable our experience of home to alter. This will have to include those who have been displaced, as well as those who are homeless and have been physically removed from geographical areas. In addition, the overwhelming sense of homelessness is not bound to a physical location, and thus calls forth the role of preaching as pastoral care, which needs to address the psychological, emotional and spiritual aspects of meaningfulness and self-purpose.

Henri Nouwen expands upon the concepts of space and place that engage with the deeper awareness of the role of hospitality within our Christian faith:

> “At first the word 'hospitality' might evoke the image of soft sweet kindness, tea parties, bland conversations and a general atmosphere of coziness [….] [T]he biblical stories help us to realise not just that hospitality is an important virtue, but even more that in the context of hospitality guest and host can reveal their most precious gifts and bring new life to each other [….] [T]hat is our vocation: to create the free and fearless space where brotherhood and sisterhood can be formed and fully experienced [….] [W]e can offer a space where people are encouraged to disarm themselves, to lay aside their occupations and pre-occupations and to listen with attention and care to the voices

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> speaking in their own centre […] and still, if we expect any salvation, redemption, healing and new life, the first thing we need is an open receptive place where something can happen to us".[20]

The concept of *homecoming* presents a paradoxical tension, which opens up an invitation that is vital to this study. The word itself refers to an action and a suggestion of movement. On the one hand, it presupposes the returning from a place and space that is away from home, thus coming home or returning. Yet, in the action and movement found in returning, there is an unconscious assumption made that the undertaking of leaving has already occurred. The very concept of homecoming thus implies the interaction of leaving and returning, which is both overt and subtle in nature. The invitation presented is a call for awareness of this interchange of movement. Again, the reference to place and space reiterates the engagement of physical location and emotional, psychological and spiritual growth and journeying. A focus on biblical narratives of the Old and New Testaments, will aim to demonstrate how participation with God may lead to a change of disposition and transformation, healing and reconciliation. The exploration, analysis and study of biblical texts address the use of sermons as a form of proclamation pertaining to belonging and identity.[21]

As Vosloo[22] highlights, our journey is often one that moves us away from the present reality. Vosloo describes this flight from 'reality' as an escape from the painful and despairing experiences of life – it is a type of 'inward migration' in which the choice to avoid confrontation is made possible by the options made available in a consumer society.[23] Nell uses the term 'vulnerability' in two ways. "On the one hand, it can refer to preachers themselves as vulnerable people, subjected and accountable to other people. On the other hand, it can refer to the fact that preachers are often called to preach about difficult and challenging aspects of life and faith".[24] My intention is to consider how preaching within the Anglican Communion is addressing such needs through sermon analysis of biblical texts. This review will explore preaching as a form of narrative, in which the story of leaving and returning home becomes a

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[20] Henri Nouwen, *Reaching Out: The Three Movements of the Spiritual Life* (New York: Image Books Doubleday, 1986), 7.

[21] Meg Warner, professor of theology and an ordained priest in the Church of England, has unfolded both the spiritual and physical need for identity and belonging found in Scripture. She begins her journey with Abraham and expands upon the Israelites' historical path as she traces their wandering in the desert to the exile and the impact these journeys have had on the nation as a community of faith. See Meg Warner, *Abraham: A Journey through Lent*. (London: Society for Promoting Christian Knowledge, 2015), 24.

[22] Robert Vosloo, "Public Morality and the Need for an Ethos of Hospitality," *Scriptura* 82, no. 1 (2003): 64.

[23] Vosloo, "Public Morality," 65.

[24] Ian Nell, "Preaching from the Pews: A Case Study in Vulnerable Theological Leadership" *Verbum et Ecclesia: Academic Journal of the Centre for Ministerial Development* 36, no. 1 (2015): 2.

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reality for those who find themselves in search of meaning. It will therefore also be necessary to review the processes through which we strive to communicate meaning and purpose within the dynamics of our paradoxical lived experiences. Questioning traditional ecclesiastical practices will enable the Anglican Church in South Africa to review liturgical forms and structures in which preaching is an essential element; it is important to question our embedded, theologically held beliefs. For this reason, in his practical theological endeavours, missiologist David Bosch[25] explores not only historical movements in mission, but unfolds the paradigm shift of postmodernism and its effects upon theological perspectives.

At the same time, James Alison, a theologian and Roman Catholic priest, formerly ordained within the Church of England, describes the distinction between "the other" and "the other Other".[26] When referring to the other, he clarifies it as "the social other",[27] the context of human culture, in which we find the establishment of systems and a learned way of life. He comments, "All of these things pre-exist us. And we are entirely dependent on them. And part of the way we are dependent on them is by having the freedom not to think about them too much. Part of what makes us viable as human beings are (*sic*) the regularly dependable certainty of things just being there".[28] Yet, God remains indescribable, and there are always elements that remain beyond our ability to describe. However, according to Alison, we cannot make the assumption that God is recognised as a large being outside of the social other. This "Another other", therefore has to be discovered at the same anthropological level as the "social other". "The Other other" is not opposed to human culture, but rather works within processes and frameworks that relate to our experiences. Alison concludes that our faith in God is not a source of information about God, a being excluded from our reality, but rather it is an 'induction' through communication events that we perceive within our own context.

Being as Communion[29] is a concept that lends itself to the social anthropological concerns related to the study of Practical Theology. Archbishop Emeritus Desmond Tutu insightfully described this when he stated: "we need other human beings in order to be human".[30] Perhaps

[25] David Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (New York: Orbis Books, 1991), 9–10.
[26] James Alison, *Jesus, the Forgiving Victim: Listening for the Unheard Voice* (London: Doers Publishing, 2013), 20.
[27] Alison, *Jesus, the Forgiving Victim,* 19.
[28] Alison, *Jesus, the Forgiving Victim,* 21–22.
[29] John Zizioulas gives us a fresh understanding of the concept of personhood, based on the early Fathers and the Orthodox tradition. His consideration of the local church as 'catholic' in the literal sense, and the need to understand the universal Church not as a superstructure but as the communion of all Churches, provides a framework for the ecclesiology of the future. He explores what it means to be a community of faith within a contemporary society. See John Zizioulas, *Being as Communion: Studies in Personhood and the Church* (London: Darton, Longman and Todd, 1985), 11.
[30] "Desmond Tutu 's Nobel Peace Prize Acceptance Speech," December 1984, Oslo, Norway,

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his perspective highlights the concept of Ubuntu in an African context, namely that "A person is a person through other persons".[31] If preaching is to contribute toward this returning homewards, where people of faith are led to self-awareness, then preaching itself should be inclusive. Not only should biblical and theological principles be reviewed, but a holistic view that incorporates an integrated approach needs to be addressed.

1.3. RESEARCH QUESTION AND SUB-QUESTIONS

In light of the descriptive analysis of the background circumstances and the problem statement that has arisen, this study will be guided by the following main research question:

"To what extent can preaching within the Anglican Communion serve the basic human need of belonging and identity, in the journey of homecoming within the South African context?"

1.3.1 Associated Sub-Questions

Addressing this main research question will notably lead to further investigation into the concepts of belonging and identity as these pertain to the homecoming, especially in light of the basic human need and desire for a place in which to live and be.

The following sub-questions will thus need to be answered:

(i) "How does the Anglican Church, through its proclamation and within its traditions, theological frameworks and liturgical practices, address concepts of homecoming in the uniqueness of the contemporary South African context?"

(ii) "If identity is an essential element of the human existential desire and searches for meaning, then to what extent can the community of faith offer both a place and a space for hospitality, fellowship and belonging?"

(iii) "If preaching is a homiletically communicative tool for declaring the good news of the Kingdom of God, to what degree can it form, renew and transform a sense of hope and confidence within communities throughout South Africa?"

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http://www.dadalos.org/int/Vorbilder/Vorbilder/tutu/nobelpreis.htm

[31] Desmond Tutu, *God Is Not a Christian: And Other Provocations* (San Francisco: Harper One Publishing, 2011), 22–23.

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1.3.2 Hypothesis

This research hypothesises that if the Anglican tradition of preaching intends to bring a renewed form of belonging to those in search for meaning and purpose, then the practice of preaching needs to be an inclusive and holistic proclamation of good news to those who long to perceive the lived reality and experience of hope in the South African context.

1.4. RESEARCH METHODOLOGY

This study will include a literature review as a form of qualitative research and sermon analysis as the basis for empirical research. There has been much consideration and dialogue within Practical Theology regarding research methods and techniques. Developments have expounded upon both the practice and praxis of ecclesiastical frameworks. Perspectives have challenged traditional views and sought to be more inclusive of laity within the ministry of the church. Practical theologians such as Osmer[32] have contributed significantly to more recent thought. He has expanded upon the thoughts and ideas of Dingemans,[33] and the research conducted by three influential Practical Theologians: Don Browning, Chuck Gerkin, and Hans van der Ven.

In more recent years, South African Practical Theologian, Hendrik Pieterse,[34] has validated this concept of grounded theology[35] in his article, "*Grounded Theory Approach in Sermon Analysis of Sermons on Poverty and Directed at the Poor as Listeners*". Pieterse explains how the process of grounded theory research relates directly to homiletics. He has argued that preaching is a not only a "verbal discourse in a ritual context of the gathered faith community, [but that] preaching is also a social act that can be studied empirically". It is, therefore, a key concept that grounded theory research of sermons has the goal to develop theories for practice that include a 'bottom-up' approach, in which concepts emerge from the practice of the preachers themselves. This research approach has been influenced and adapted by Gerrit Immink's homiletical research group, consisting of Boonstra, Pleizier, and Verweij in Utrecht, three theologians from the Netherlands (Immink, Boonstra, Pleizier & Verweij 2009).[36] In addition, Pieterse reports on three cycles of a grounded theory analysis of sermons on poverty

[32] Richard Osmer, *Practical Theology: An Introduction* (Grand Rapids: William B. Eerdmans, 2008), 4.
[33] Gijsbert Dingemans, "Practical Theology in the Academy: A Contemporary Overview," *The Journal of Religion* 76, no. 1 (1996): 82.
[34] Hendrik Pieterse, "Grounded Theory Approach in Sermon Analysis of Sermons on Poverty and Directed at the Poor as Listeners," *Acta Theologica* 30, no. 2 (2010): 114.
[35] Pieterse, "Grounded Theory," 115.
[36] Pieterse, "Grounded Theory," 15–16.

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with Matthew 25:31-46 as the sermon text.[37] This includes the application of the construction of an open coding analytical model, selective coding when the concepts produced by open coding should be enriched with properties, and then the process of theoretical coding.

Johan Cilliers continues this theme of exploring Dutch theologians and preachers within a South African context in his book *"God For Us?"*[38] (a translation of the original 'God vir Ons? 1994).[39] Cilliers reiterates the concept of grounded theology shaped by in-depth sermon analysis. It is here that sermon analysis as a method for Practical Theological empirical research serves as a means to gain insight into hermeneutical principles. This impacts how theological references portray and structure images of God within specific contexts, for example the diversity of communities within South Africa. The Grounded Theory Model, according to Cilliers, therefore offers "an inductive methodology that helps us to group key words and phrases that occur throughout the sermon together as categories, binding it together as a communicative unity".[40] The Heidelberg method, however, focuses on the fundamental hermeneutic structures of sermons.[41] These methods, that have been introduced into the South African context, both provide an empirical study of the sermon and include the opportunity for hermeneutic and theological reflection.

In his research, Nell[42] too approaches sermon analysis, as a methodology within a South African context: "I responded to this call by showing through the research for this paper how preachers and the contents of the sermons I analysed in the South-African context are related to vulnerability in various ways". Nell, also contributes to sermon analysis through the lens of Social Identity Theory, a theory from social psychology that can lead to open and new perspectives that interact with personal and social circumstances of the South African context of individuals and communities.[43]

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[37] Hendrik Pieterse, "An Open Coding Analytical Model of Sermons on Poverty with Matthew 25:31-46 as Sermon Text," *Acta Theologica* 31 no. 1 (2011): 97.
[38] Johan Cilliers, *God for Us? An Analysis and Assessment of Dutch Reformed Preaching during the Apartheid Years* (Stellenbosch: SUN PReSS, 2006), 4–5.
[39] Johan Cilliers, *God vir ons: 'n analise en beoordeling van Nederduitse Gereformeerde volksprediking (1960-1980)* (Kaapstad: Lux Verbi, 1994).
[40] Johan Cilliers, "The Living Voice of the Gospel? Rehearing a Prophetic Voice from Apartheid South Africa," in *Viva Vox Evangelii – Reforming Preaching,* eds. Jan Hermelink and Alexander Deeg (Leipzig: Evangelische Verlagsanstalt, 2013), 166–167.
[41] Cilliers, "The Living Voice of the Gospel?" 167.
[42] Nell, "Preaching from the Pews," 1–2.
[43] Ian Nell, "Obedience to God: Preaching through the lenses of Social Identity Theory," in *Viva Vox Evangelii – Reforming Preaching,* eds. Jan Hermelink and Alexander Deeg (Leipzig: Evangelische Verlagsanstalt, 2013), 297–298.

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1.4.1 Research Framework

This study will follow the movement and flow of a four-phase approach, widely recognised by Dingemans and expanded upon by Osmer. In addition, Cilliers, in his book, "*Dancing with Deity: Re-imaging the Beauty of Worship*",[44] similarly uses a creative four-phase outline for his Practical Theological study in liturgy, as he refers to four movements: the art of observation, the art of interpretation, the art of anticipation, and the art of transformation. The following questions provide guidelines for research in Practical Theology, include: (i) What is going on? (ii) Why is this going on? (iii) 'What ought to be going on?' and (iv) How might we respond? These questions will give a theoretical framework for this study in homiletics.

(i) 'What is going on?'

This first phase shall be referred to *the testimony of both spoken and silent voices,* which is recognised as the call for 'listening'. This study shall, therefore, contain a selection of analysed sermons of the three Anglican Archbishops who lead the South African Anglican Church from 1990 to 2017. Careful consideration has made to the reasons for this selection, as these three leaders have demonstrated preaching as a communicative event in which messages have proclaimed an experiential present and future hope for the community of faith. As Archbishops their messages have become examples of both encouragement and challenge to parishes throughout South Africa. This research study has selected sermons only preached within South Africa, despite having a selection of sermons preached overseas. This limitation has served to aim specially on preaching in the South African context.

A timeframe has been intentionally set according to the research problem, described by the metaphorical use of the term 'post' provided in section 1.1. In order to evaluate and begin to engage in this descriptive-empirical task of asking *'What is going on?',* it is important to evaluate what has already taken place. Specifically, it is necessary to ask the question, *'How might we respond?'* The research study will follow the chronological order of each Archbishop's ministry, beginning with the leadership of Desmond Tutu, followed by Njongonkulu Ndungane and ending with Thabo Makgoba.

Each preacher has played an interactive role during both the Apartheid and Post-Apartheid era, giving voice to the plight of South Africans in search of meaning in the transformational journey of identity in the 'new democratic' South Africa. For example, leader of The Truth and

[44] Johan Cilliers, *Dancing with Deity: Re-imagining the Beauty of Worship* (Wellington: Bible Media, 2012), 23.

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Reconciliation Commission,[45] Desmond Tutu, reflects on the past-present relationship in a democratic society in his book, *The Rainbow People of God: The Making of a Peaceful Revolution, (1996).* Sermons shall first be analysed for literary devices in which the preacher uses techniques that add texture, energy, and anticipation to the narrative, in order to inspire the congregation's imagination, and convey information. These include allusion, diction, epigraph, euphemism, foreshadowing, imagery, metaphor/simile, personification, point-of-view and structure. Secondly, in light of relevance and application, each sermon will be explored according to its desired outcome. Thirdly, sermons will be studied as a dialogue of interaction between preacher and the congregation, rather than as a monologue, in which the listeners feel or experience being 'spoken at' by the preacher. The question arises of whether there is an existing relationship between a relating, empathic and understanding preacher and the congregation. This will determine whether there is a natural process of movement, of engagement and interaction, rather than passivity. As a fourth analytical interpretative technique, the content of the sermon shall be selected within the framework of a theological understanding of homecoming. The narrative account of the Exodus, the 40 years of wondering in the desert and the entering of the promised land of milk and honey reflects the journey of homecoming of God's people and the theological implications thereof. In addition, New Testament texts expand the concept of homecoming, and hospitality, by incorporating themes of the inclusivity of the Kingdom of heaven, particularly with the themes of being lost and found that are in the 15th chapter of Luke's Gospel.

(ii) 'Why is this going on?'

This becomes the interpretative phase. The concept of homecoming will be discussed within the context of the natural and social sciences, as well as the pastoral aspect of Theology.[46] For this reason, it shall be termed *the testimony of witness.* It is necessary for the concept of 'homecoming' to be defined in various contexts and situations with which South Africans are confronted. Prof. Dr. Wilhelm Gräb,[47] summarizes the valuable contributions of the perceptions of 'lived religion', which will be important to review within the current study.

Gräb writes:

> "An empirically based Practical Theology contributes to professional religious praxis within the church a conception of the communication of Christian faith as meaningful for

[45] See Chapter 2, section 2.5.8 for a detailed description and critique of the Truth and Reconciliation Commission.
[46] Barbara Brown Taylor, *Home by Another Way* (Massachusetts: Cowley Publications, 1997), 5.
[47] Wilhelm Gräb, "Practical Theology as a Theory of Lived Religion Conceptualizing Church Leadership," *International Journal of Practical Theology* 18, no. 1 (2014): 112.

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> people's intrinsically religious concerns and their search for meaning within their everyday lives. To this end, Practical Theology employs a general, formal-functional understanding of religion and the methods of empirical social research. Its practical aim focuses on the fluid development of compatible communications between, on the one hand, contemporary forms of religious expression, in all their hybridity and ambiguity, and, on the other hand, received forms of Christian expressions and symbols. As an analysis of the former, it is a theology of religion in culture; as a revitalization of the latter, it is a theology of culture in religion".

(iii) 'What ought to be going on?'

The third, or normative phase, will help to determine good practice and thus give guidelines and direction addressing the research question. This phase shall be articulated as *the testimony of theology,* the intention and practice of preaching. This is the process of defining or redefining the integrity of preaching, where preaching is recognised as a communication process that takes place as an event, within dialogue, and as a form of narrative and metaphor. The use of language is also essential in conveying meaning, and for this reason genres such as poetry and parables will be reviewed.[48] Included within this section shall be the observation of silence and contemplation as an act of declaration.[49]

If we are to reflect upon our spiritual needs, it is necessary to form a clear understanding of our personal embedded theology and a more personal deliberative theology. Embedded theology may be defined as the implicit theology that Christians live out in their daily lives, whereas deliberative theology is the understanding of faith that emerges from a process of carefully reflecting upon embedded theological convictions. There is a movement from an awareness of our embedded theology towards a more personal and conscious deliberative theology. It is an approach that affirms the roles of Scripture, tradition, reason and experience in this process. According to Stone and Duke,[50] the correlation of embedded theology and deliberative theology is a process of forming a pattern of theological meanings that interprets, correlates and assesses things in relationship to faith in the Christian message of God. If this approach challenges our faith, then preaching can help members of the faith community to find meaning as they search for identity.

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[48] Appendix A: Poems.
[49] David Steindl-Rast, and Sharon Lebell, *Music of Silence: A Sacred Journey through the Hours of the Day* (Berkeley: Ulysses Press, 2002), 11.
[50] Howard Stone and James Duke, *How to Think Theologically* (Minneapolis: Augsburg Fortress, 2013), 5–7.

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Preaching shapes and forms a listener's theological lens and, at the same time, creates a space for biblical interpretation to be applied in the listener's daily life. An essential element of this approach is the acknowledgment that all Christians are theologians. One's life, therefore, becomes the context in which to live out one's faith and one's theological framework. Preaching can assist this process. It is evident throughout Scripture, particularly in Christ's teaching, that reflection and inquiry are essential in our spiritual growth and development. Preachers can help congregants by encouraging them to explore new possibilities of their faith. Preaching that offers alternative perspectives, challenges preconceived ideas and offers new ways of thinking provides an embedded and deliberative theological approach. Another contribution to the homiletical discussion is the language that we use to convey our theological beliefs. We must be selective in determining our means of communication. Preachers must not only convey a message of faith, but must also engage in a true dialogue with their listeners.

As with James Alison's "other Other", the use of apophatic language can therefore be used within preaching to emphasise the fact that God is indeed 'Other'. God is nothing like the created world, because God is not a created being. The use of language can either hinder or assist us in theological discussions. As Eberhard Jùngel has been quoted as saying, "God will be talked to death[;] […] he is silenced by the very words that seek to talk about him".[51] Apophatic theology, unfortunately also known as 'negative theology', is the attempt to approach God by negation; in other words, speaking only in terms of what may not be said about the perfect attributes of God. Apophatic theologians have wondered whether complete silence represents our best form of approaching God. This provides an opportunity to explore the correlation of words and silence in preaching. If metaphors and allegories are drawn from our simplest and most basic human experiences – if we are able to say anything about God – then we should use language that does not make God more complex. Preaching should thus review the use of figurative language as essential to our understanding of Christ's parables, which have often left audiences reflecting upon the unknown. Preaching as homecoming is therefore about our desire to return to a renewed and hopefully deeper understanding and experience of God with us, Emmanuel.

(iv) How might we respond?

The final and fourth approach is a pragmatic one. Here, the essential requirements for action are described as *the testimony of embodiment,* a process where reconciliation and

[51] Cilliers, *A Space for Grace,* 46.

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transformation occur. Can preaching be re-imagined so that hope becomes a tangible expression of the Kingdom of God?

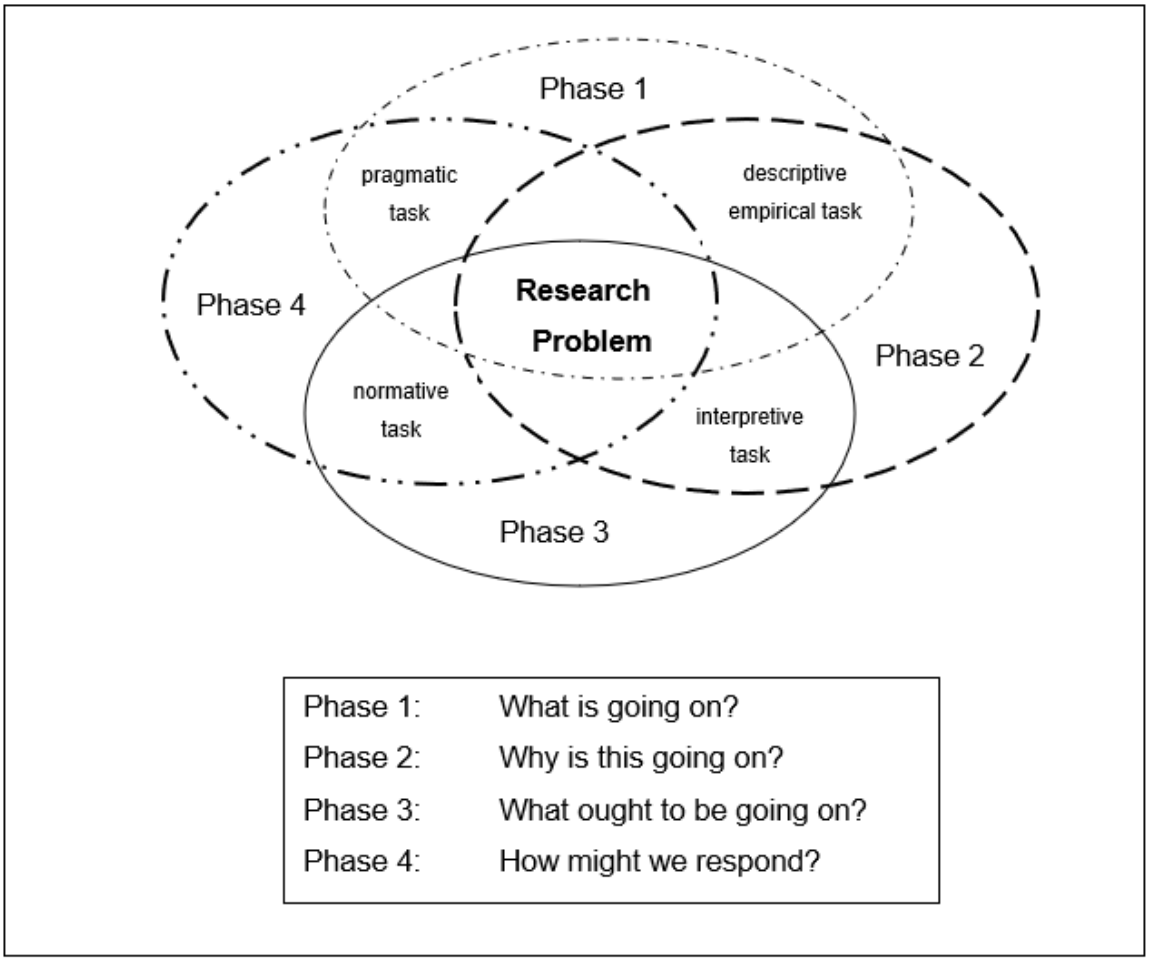

Figure 1.1 An interpretative perspective of Osmer's four-phase movement of a practical theological framework

Source: adapted from Osmer (2008: 4)

Osmer (2008) describes the dynamics of practical theology as a complex web that includes all aspects of human life. Figure 1.1 above represents a creative interpretation of how this metaphorical connection of a web may appear. The diagram demonstrates how each phase, and each movement relates to the other three phases as a network of processes.

This study has used Osmer's (2008) four-phased approach as an inclusive and integrative practical theological approach to address the research problem of how preaching as homecoming may contribute towards a renewed sense of belonging and identity for the community of faith faced with the turbulent challenge of change and uncertainty in the South African context as shown in Figure 1.2.

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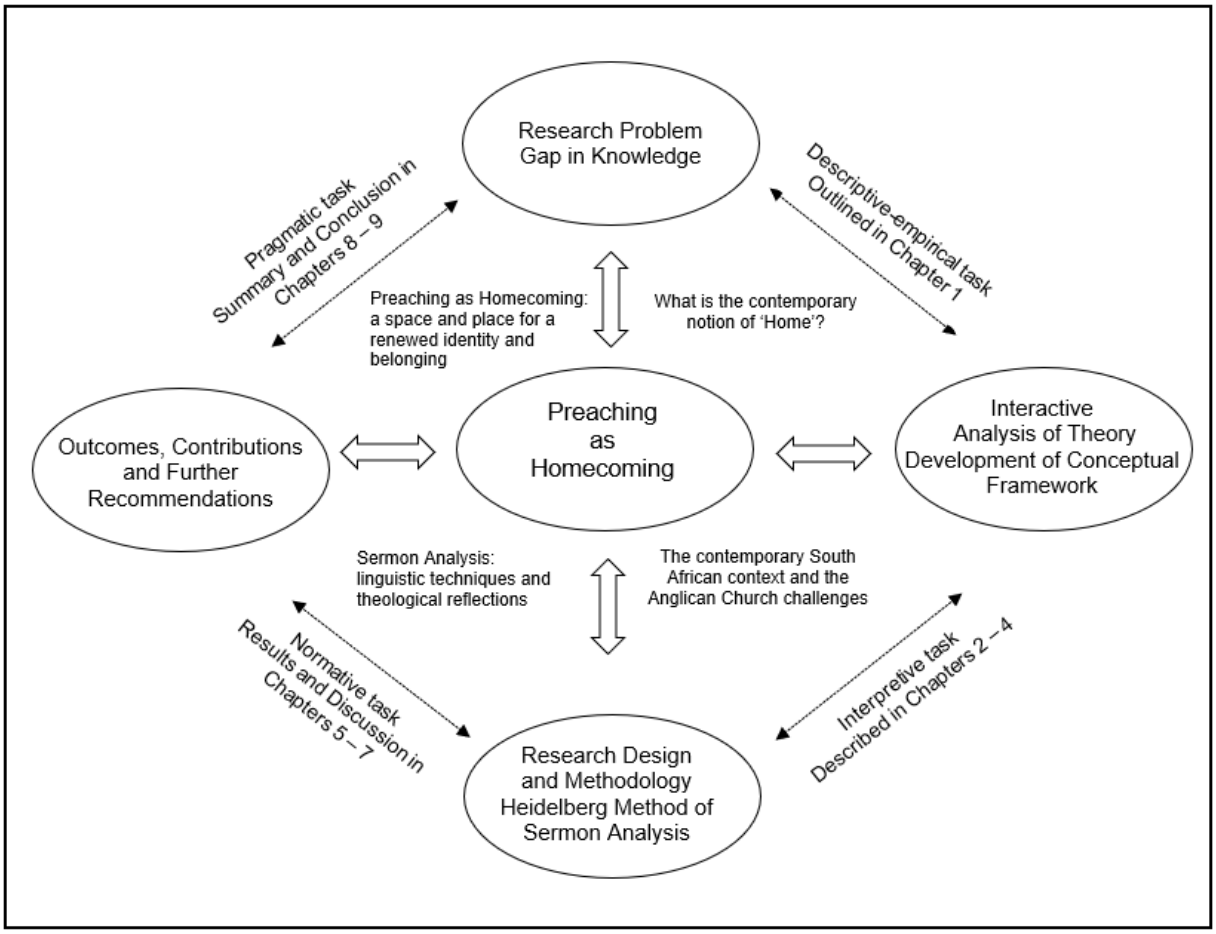

Figure 1.2: Preaching as homecoming

Figure 1.2 demonstrates the applied process of Osmer's theoretical framework as a spiral movement of engaging processes and developments that promote a level of inquiry that is dynamic and flowing. It seeks to avoid the limitations of a linear and static approach that cannot be flexible and open to a dialogical approach that considers an interdisciplinary approach to Practical Theology.

1.5. GOALS AND POSSIBLE OUTCOMES

The practice of preaching requires reflection and engagement. Proclamation of the Gospel seeks to hold the tension between listening and speaking, as it aims to be a communicative event where the presence of the other and "the other Other" is experienced. This study involves exploring the quest for meaning as it relates to belonging and identity. In associating the concept of home and the movement of leaving and returning, the term 'homecoming' strives to give voice to the South African context of the Anglican Church, in which preaching is a dynamic participant of the liturgical framework. It aims therefore to contribute toward the need for relevance and purpose in those who find themselves lost, confused and in doubt in

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a Post-Apartheid South Africa. There is an urgent and serious need for a transforming identity and a vital search for belonging. The practice of preaching may help South Africans who long to hear messages of hope that are sustainable, experience a peace that is tangible and address conflict through healing reconciliation. This is a journey that will require courage and humility.

This research will also present further inquiry and investigation that will lead to the opening of further questions. The metaphorical use of doors explored in 1.1.1, represents this open pathway to meaning, and indicates that open doors lead towards open spaces and places for dwelling. There remains an element of uncertainty and this is, therefore, a contribution in and of itself. As we are reminded by Campbell and Cilliers their book, *Preaching Fools*,[52] there should be an element of unsettlement in our theological reflection. This is the process that invites us into a deeper quest and search for awareness of self and others in our journey towards identity and belonging.

1.6 DELIMITATIONS

This study has selected to use sermons that have only been preached in the South African context, despite the fact that each Archbishop has preached internationally. Although the Anglican Church of Southern Africa includes 5 countries, the investigation of the intention and practice of preaching has focused on South Africa. The South African context has a unique history, particularly one that incapsulates great change and diversity. The aim to narrow the focus to only pertain to the South Africa context therefore ensures that the scope of the research is limited. The timeframe has demarcated a chronical period of a South African history that represents remarkable change in the nation. 1990 has been a marker or ‘post’ in which the year acknowledges pivotal events that can be evident of this change. Mandela’s release took place in February 1990 and following this occasion, the first democratic elections took place in 1994. The political climate, economic environment and sporting arenas were not only opened to international influences but encouraged South African leadership and partnership.

Three Archbishop’s were called upon by Synod election to pursue their ministry during this period of significant change and challenge. The selection of these three Archbishops therefore, has been made according to their role in leadership and this selection has intended to avoid bias or unconscious partiality to any gender, race, ethnic grouping or age. The

[52] Campbell and Cilliers, *Preaching Fools,* 2.

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process therefore attempts to avoid prejudice or stereotyping. Three black African males were elected by the Provincial Synod for their ministry as Archbishop, this study honours that process and respects the Anglican measurements for implementing leadership.

The research is also limited by the methodology, as sermons analysis will take the form of primary research, together with a qualitative literature review, which will give the foundation and basis of theological reflection and perspective. Sermon analysis sustains the scope of the research, providing a the restriction of 12 sermons, four sermons per Archbishop.

This chapter has outlined the reasons for exploring 'the why of preaching', as it seeks to investigate the need for biblically authentic preaching as well as to address the needs of the contemporary congregation. This includes addressing the contemporary South African context, in light of the need for community wellbeing during political and economic change and turbulence. The notion of 'home' has been highlighted as an essential space and place to sustain a sense of identity and belonging. Furthermore, the Kingdom principles of equality, justice and unity shall be reviewed through the process of sermon analysis to review how preaching as a communicative event may offer the community of faith an alternative reality in overcoming the challenges of adversity.

The following chapter will explore the contemporary context of South Africa. As global trends have impacted international environments of political and economic infrastructures as well as the influences of Western and Eastern lifestyle practices. The need for encountering spaces and places that offer experiences of safety and security within the paradoxical and liminal context of rapid change will be discussed, particularly as concepts of displacement and homelessness are perceive barriers to the communal sense of belonging.

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CHAPTER 2: THE CONSISTENTLY CHANGING CONTEXT

2.1 INTRODUCTION

This chapter includes a detailed description of globalisation and the influences of Westernisation as a trend within Africa. It will look at the notion of both home and homelessness, particularly as it pertains to the South African context and seeks to address the role of the Church within this time frame of 1990 to 2017. The conceptual processes of analysis and synthesis appear contradictory and even paradoxical by definition; however, when combined to operate in unison, they provide for a harmonic parallel that allows for both an unfolding of concepts and an assembly of formulated notions. Analysis is the process that requires a detailed examination of elements or structure; it is, therefore, an inquiry into separating or subdividing the whole into smaller parts to determine how they work together. Synthesis, however, is the process where the combination of elements or components form a connected whole. This research seeks to use the insights of this paradoxical combination in exploring the meaning of the notion of 'home'. In a detailed inquiry, the contemporary context has been evaluated and discussed, according to the modern movements of globalisation and the influences of Western and Eastern trends that have impacted the recent notions of home. This exploration has, in addition, taken an interdisciplinary approach to pursue the connecting associations that combine to formulate the concept of home.

2.1.1 The Contemporary Concept of 'Home'

The interrelating attributes of 'home' that pertain to spatial, temporal and relational perspectives have been incorporated to gain an integrated understanding of the term. The context in which this investigation takes place is South Africa from 1990 to 2017. This has been a transitional period from the Apartheid era to the development of a new democracy. As new forms of communities emerge, the quest for identity and belonging has become immanent and overt in addressing the existential questions of meaning and purpose. As the Anglican Church seeks to continue to play an important role in the transformation of faith communities within this South African context, it will have to remain relevant to a society that seeks stability as change has riveted through the nation. Messages of hope will need to make malleable the overwhelming sense of disillusionment and as voices are raised above the chaos ,to proclaim an alternative perspective in which the present moment is declared as a meaningful way forward to those who experience loss and despair.

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2.1.2 Formulating a Notion of Home

The notion of home has a complexity of meanings that require an integrated and inclusive approach to its understanding. A limiting and reduced definition associates 'home' with a house, the physical and geographical concepts of a building, and relates to 'where' and 'what' questions. A house in the suburbs of Cape Town, for example, has practical implications: location, design and material. Louw[53] has called for the definition of a home to extend beyond these practical implications. He has stated that the whole notion of home refers to the wellbeing of its inhabitants. A holistic approach must therefore include the necessary environment for interconnected personal relationships and determine a sense of belonging. Here the questions of 'who' and why' arise and connect the social infrastructures of home to interdependent relationships. Cilliers[54] has insightfully added a further dynamic to the terminology of home that is often more subtle and thus often not recognised or acknowledged. He has suggested that the concepts of time and space are vital to the contributions of a more meaningful life experience.[55] Furthermore, Cilliers[56] has extended the 'when' question beyond the literal understanding of time, and suggests the combination of a philosophical, psychological and spiritual quest for meaning and purpose. He has described 'home' as a space for creativity and experiences in which life is perceived as a collection of encounters and envisaged as a gathering of presence.

The movement of homecoming describes the process of leaving and returning home. This may adequately describe events of daily life for community members engaged in social interactions. Home is the central location for the flow of movement. However, the two terms of homelessness and homesickness[57] address the dynamics of life in which home is no longer a place to return. The dynamics of safety, security and stability question the validity of the notion of home. Displacement, therefore, articulates the disruption in the natural flow of the process of leaving and returning home, in which past and future realities are held in the tensions of the present moment. Displacement refers to the yearning and longing for coming home and it incorporates the in-between spaces of liminality. It is evident that recently global changes have impacted worldwide trends to such an extent, that nations now have shared experiences of

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[53] Daniel J. Louw, "Ekhaya: Human Displacement and the Yearning for Familial Homecoming, from Throne (Cathedra) to Home (Oikos) in a Grassroots Ecclesiology of Place and Space: Fides Quaerens Domum et Locum [Faith Seeking Home and Space]," *HTS Teologiese Studies / Theological Studies* 73, no. 4 (2017): 2, https://doi.org/10.4102/hts.v73i4.a4484.
[54] Johan Cilliers, *A Space for Grace: Towards an Aesthetics of Preaching* (Stellenbosch: SUN PRESS, 2016): 31.
[55] Cilliers, *A Space for Grace,* 32.
[56] Cilliers, *A Space for Grace,* 34.
[57] David Belgum, "What Makes a Dwelling a Home?" *The Journal of Pastoral Care & Counseling* 57, no. 1 (2003): 39–40.

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dislocation and homelessness. These modern trends have impacted traditional views and concepts of home. A growing need to reconcile the discontent and dissonance between what was or what used to be with what is now and the space in between know as liminal space. Liminal space is referred to as the threshold between the past and the future and addresses therefore experiences of the present moment. An innovative form of processing the unease or discomfort with displacement has been a shift from objective observation towards personal subjective encounter, in the form of personal reflection and storytelling.

2.1.3 Memoirs of Home

Personal reflections and encounters with the notion of 'home' can indicate the multifaceted and interdisciplinary connections that exist, particularly when attempting to describe this concept. An individual's recollect of 'home' is often connected to memories of places called 'home' that engage with feelings associated with these spaces. In addition, emotional responses to interdependent relationships that take place within this context are recalled. Concepts such as belonging and identity, therefore, are intertwined within the notion of 'home'. Said[58] has shared his narrative and experience of home in his autobiography, "Out of Place". He has articulated a journey of confusion of identity and has questioned the expectations that were placed upon him to formulate certainty and confidence in himself, despite the turmoil of events surrounding his upbringing. In his own search for belonging, Said[59] has stated that feelings of exclusion have sustained an inadequate sense of being identified as an outsider. In describing himself as "an American citizen, a Christian and a Palestinian", he finds himself detached from a familiar and comforting sense of knowing 'where' and 'to whom' he belongs. Said has acknowledged that his story is not a unique story and yet he has wrestled with the complexities of having been born in Jerusalem in Palestine, and having moved to Cairo and Lebanon as a child, and then to the United States as a young adult. It has developed within him an elaborate network of connections and frameworks of meaning that have influenced his sense of identity as well as shaped his understanding of others. This process of wrestling for meaning and understanding of self, in relationship to others, has created a sense of dissonance that has remained an inner struggle for most of his life. Yet, he has been able to recall a meaningful memory from childhood, when as a young boy his mother would call after him to stop playing. Said[60] has remembered that at the time he was undecided whether to answer her immediately by replying to her first or waiting for a moment and enjoying the delight in having been called and having been wanted. His name, "Edward Said", has caused him

[58] Edward Said, *Out of Place: A Memoir* (Minnesota: Penguin Random House, 2000), 18.
[59] Said, *Out of Place,* 18.
[60] Said, *Out of Place,* 64.

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years of anguish, having to explain the half British and half Palestinian, and feeling as if he has had to justify his existence. He has indicated that language portrays more than meaning, that language creates and sustains, or it harms and slowly destroys. His name and his nationality have created and sustained a split personality for himself, but so too has the geography of space, which is not limited to verbal expressions of language. Said[61] has explained the disposition of displacement he has experienced in both the physical and psychological dynamics of moving homes. He associates these within the movements of departure, arrival and exile as he has explained being overcome by nostalgia, homesickness and a longing for community and belonging.

Said[62] decided to write his memoir after receiving the shattering news of being diagnosed with cancer. In his reflections, he reassessed his life through an alternative lens, one that displayed, for him, the manner in which he has lived his life in the liminal space, where uncertainty and instability offer new ways of being at peace. This has created a position where he found resonance in the acceptance that he could not resolve the inner conflict but that, rather by embracing it, it taught him to accept difference and see afresh the freedom his life had given him[63].

Author and social critique hooks,[64] in her memoir, has reflected upon her own struggle with difference, displacement and dissonance. In her struggle with identity and belonging, she admits that the journey of 'homecoming' is one that requires the work of suffering and the willingness to be open minded to new possibilities and the ability to be moved to see different perspectives of life. Metaphorically speaking, she has suggested that unless she was willing and able to climb to new vantage points, her world of complacent valleys would make the world a flat and plain place to live. Embracing the suffering of life's struggles and challenges does not diminish the pain, but recognising the opportunity to overcome this pursuit opens opportunities to find new meaning and the ability to gain new perspectives. Hooks has

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[61] Said, *Out of Place,* 64.
[62] Said, *Out of Place,* 333.
[63] Said has gained a sense of "homecoming" as he reflects upon an inner state of concord,
"I occasionally experience myself as a cluster of flowing currents. I prefer this to the idea of a solid self, the identity to which so much attach so much significance. These currents, like the themes of one's life, flow along during the waking hours, and at their best, the require no reconciling no harmonising. They are "off" and may be out of place, but at least they are always in motion, in time, in place, in the form of all kinds of strange combinations moving about, not necessary forward, sometimes against each other, contrapuntally yet without one central theme. A form of freedom, I'd like to think, even if I am far from being totally convinced that it is. That scepticism too is one of the themes I particularly want to hold on to. With so many dissonances in my life I have learned actually to prefer being not quite right and out of place". See, Said, *Out of Place,* 333.
[64] hooks uses the lower case for her surname in honour of her mother. However, at the beginning of a new sentence, a capital letter is used. See Bell Hooks, *Belonging: A Culture of Place,* (New York: Routledge, 2009), 17.

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demonstrated this freedom in not being fearful to ask challenging questions: what contributes toward making home meaningful; what constitutes community membership; and what determines a sense of truly belonging?

Hooks[65] has emphasised the concept of belonging in her memoir and reflects upon the historical and contemporary challenges of landownership in the United States. She has addressed the complexities of land and landownership as they pertain directly to the politics of race and class. Her honest and vulnerable journey demonstrates how segregation and housing zones have demarcated places of dwelling and have not only created economic divisions but sustained racial separation. Hooks has demonstrated how gender, race and class have impacted her own experiences and, despite the overwhelming struggles with prejudice and inequality, she has found significant meaning and purpose in her life. She has given voice to a vision in which belonging may be the vehicle to the journey home and a returning to a deeper sense of belonging. This must confront the notion of 'equality' as the only means to determine the rite of passage for acceptance and respect to occur. Hooks has stated that equality can be a limiting factor for engagement, as she has pursued the effects of 'mutuality' and has offered that respect begins to open and unfold space for the engagement and interaction with difference. The willingness to see and accept the other is rooted in mutual respect and offers the journey a pathway on which to walk, creating the space between the barriers of social divides such as race, class, gender, religion and nationality.

The ability to create a genuine experience of belonging and community therefore rests upon the willingness to create a sense of solidarity. This requires both education and activism.[66] The role of education is to bring about a critical consciousness that is courageous enough to ask the challenging questions and to be open enough to seek a diversity of possible and flexible answers. Activism seeks to address the social injustice of barriers that divide and, in unison, both education and activism may help the community to reconstruct a sharing of meaning that is constructed on inclusivity. Hooks[67] has included that the roles of forgiveness and compassion should not be divided. On the one hand, social justice must seek accountability, while on the other hand, humanity must strive for a capacity for transformation, no matter how limited. This will require the ability to gain new perspectives and to let go of the old habitual manner in which the past holds onto fixed lenses of pain and suffering. It requires not only to see, but to see again, and to value each space, each person and each moment as

[65] Hooks, *Belonging: A Culture of Place,* 17.
[66] Hooks, *Belonging: A Culture of Place,* 33.
[67] Hooks, *Belonging: A Culture of Place,* 37.

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a sanctuary. Hooks[68] has stated that it is, therefore, not the task of love to welcome the liked, but to extend belonging to those who are outsiders and, perhaps daringly, not only the innocent victims, but also the harmful perpetrators.

Home requires language and the creation of concepts to describe and ascribe meaning and association. When attempting to engage with the concept of home, we begin with language to ascribe meaning. Complexities arise because the notion itself does not relate to only one field of study; it has become an interdisciplinary study. In addition, the concept of home has become a concern for studies that usually do not incorporate each other, such as geography, law, politics, economics, religion, sociology and psychology.[69]

A South African memoir of 'homecoming' is told by Elsa Joubert (1980) in her novel, *The Long Journey of Poppie Nongena.*[70] Reflections on the South African political struggles in the 1970's are retold through the actual life of an isiXhosa woman born in an Upington township. Her path leads her from Lamberts Bay to Cape Town and finally to the Eastern Cape. The plot of this powerfully depicted journey was made by gathering shared stories retold to Joubert by 'Poppie', her immediate family, her wider extended family and members of her community, giving an account of over 40 years of South African history.[71] It is a profoundly moving encounter of human suffering and a demonstrative display of the abuse of power that impacts on the spiritual and cultural identity of human wellbeing. Joubert, however, has been determined to record the inner strength that the life of 'Poppie' communicates as her story transpires to a journey of overcoming and find her way 'home'.

Besides Afrikaans and English, this novel has been translated into Spanish, German and French. It is now available in an additional 13 languages and has been awarded various international prizes, including the 'Ali Mazrui Africa's 100 Best Books of the 20th Century' prize.[72] This exhibits the universal human inquiry of a shared longing for identity and belonging in a contemporary society filled with the anxiety of displacement and uncertainty. Joubert's plot unfolds the dramatic human experiences of loss, loneliness and despair, as well as courage, determination and passion. The relevance of this work addresses the notion of a

[68] Hooks, *Belonging: A Culture of Place,* 39.
[69] Hooks, *Belonging: A Culture of Place,* 43.
[70] The original, "Die Swerfjare van Poppie Nongena", (1978) was translated into English by Joubert in 1980. See Jennifer Malec, "Elsa Joubert, 1922–2020, RIP," *The Johannesburg Review of Books,* June 15, 2020, https://johannesburgreviewofbooks.com/2020/06/15/elsa-joubert-1922-2020-rip/
[71] Elsa Joubert, *The Long Journey of Poppie Nongena* (Cape Town: Johnathan Ball Publishers, 2002), 2.
[72] Malec, "Elsa Joubert."

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journey undertaken by humanity to find a place and space to call home, despite the adversity of political and economic challenges.[73]

2.2 GLOBALISATION: REVIEWING WORLDWIDE TRENDS

Before certain infrastructural changes and developments occurred within the fields of information technology, communication and economics, access to both information and knowledge were significantly restricted. As a result of the constraints of time zones and physical geographical distances, the world once operated within clear and definitive boundaries and borders. Independent states would engage on international levels, but again these were confined by legislation and regulations. Time and place therefore have been foundational boundaries for the consistency and frequency of international state-related engagement and encounter.

In practice, however, historical evidence demonstrates that the concept of globalisation is not a new term. From as early as the Roman Empire, the desire to expand territorially co-existed alongside the demand for the control of wealth, assets and governance. Although local cultural practices of smaller states were tolerated, the Empire insisted upon Roman allegiance, taxation and Emperor worship.[74] In contrast, later colonisation by the British aligned the state and religion, namely Christianity, as one authoritative form of governance. For this reason, political and economic wealth were established by religious justifications. Both Roman Empire expansion and colonisation are recognised as processes by which Western civilisation impacted indigenous states. The historical influences and ramifications as to the degree and impact these consequences held for indigenous states remain contentious. McLean[75] has stated that there has been the development of discriminatory language that has divided nations according to their economic and political development. This process has sustained the use of prejudicial language. He has suggested that colonisation has sustained language around what is referred to as the developed ‘First World’, which refers to the social infrastructures of the West. In comparison, the ‘Second World’ related to Communism and the term ‘Third World’ is associated with the phrase of ‘developing’ nations, while the ‘Fourth World’ has been used to refer to indigenous communities.[76] In this way, globalisation was a

[73] Joubert, *The Long Journey of Poppie Nongena,* 3.
[74] Nader Asgary and Alf H. Walle, “The Cultural Impact of Globalisation: Economic Activity and Social Change,” *Cross Cultural Management: An International Journal* 9, no. 3 (2002): 58, https://doi.org/10.1108/13527600210797433.
[75] Ian McLean, “On the Edge of Change?,” *Third Text* 18, no. 3 (2004): 294, https://doi.org/10.1080/0952882042000227991.
[76] McLean, “On the Edge of Change?” 293.

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term used to refer to the economic markets of Western capitalism, and comparisons were made between political and socioeconomic structures.

McLean,[77] has stated that the third influential force factor that sought to follow global domination, besides the Roman Empire and the United Kingdom, was in fact the institutional organisation of the Christian Church. In its mission, the church has an historical record of implementing a universal code upon its establishments. Language, practice, dress code and the liturgical music of Western culture have dominated the church and often excluded indigenous cultural practices. In addition, the period known as the Enlightenment in the 17th and 18th centuries brought about extreme changes to the political, philosophical, intellectual and cultural practices of Western civilisations. One of the more pertinent attributes of the Enlightenment period is the impact it has placed upon Christianity and the organisation of the church.[78] As concepts such as democracy developed, so the formal relationships of state and church were challenged and interdependent structures, for example taxation, legality and policy procedures, which once favoured the church, were re-established and reorganised. The church is recognised as having had to adapt and react to the Enlightenment movement as its congregations engaged with these new ways of thinking, reflecting and behaving within society. This process of adaption that calls for new ways of operating in the world, has been a significant impact upon institutional structure and function, particularly the traditional organisation of the church, during the 20th century, this became evident as it witnessed the radical development of technology.

2.2.1 An Integrated Approach to Global Perspectives

The advancements of modern technologies in the 20th century have developed the realms of communication, particularly in the sphere of social media. Interestingly, Obregon[79] has pointed out that economic trends creatively combined marketing and advertising techniques to expand international trading. This rapid exchange of enterprise soon developed into what was termed a ‘global market’. As Western economic trends recognised new opportunities for international trade, so began the development of initiatives such as ‘franchises’. Today, this is a worldwide phenomenon that is recognised by examples such as McDonalds® and Coca Cola®. Although the development of franchises has been recognised as a dominant trend set by the West, Asgary and Walle[80] have argued that Eastern and Western trade coexists and the global

[77] McLean, “On the Edge of Change?” 293.
[78] Asgary and Walle, "The Cultural Impact of Globalisation," 58–59.
[79] Carlos Obregón, *Globalisation: Misguided Views* (California: CreateSpace Independent Publishing Platform, 2018).
[80] Asgary and Walle, "The Cultural Impact of Globalisation," 58, 61.

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market is not exclusively impacted by the overriding influence of Western capitalism. Within these new movements between economics, marketing and advertising that have established international branding, sociologists[81] have urged for the need to redefine terms that have become too generic and that create confusion within certain disciplines. Too often, globalisation has been narrowly associated with the field of economics, especially Western capitalism. The limiting definition of globalisation may attribute to this phenomenon of exclusively associating a Western perspective on global change. Asgary and Walle[82] have indicated that the McDonalds® fast food franchise is an example of recent Western trends within the food industry. McDonalds® promotes a sense of efficiency in providing 24-hour availability and an effective collection service of perishable take-away foods. However, the global trend for take-away food can be found in most countries throughout the world. The difference between the global trend and the Western influence is primarily on the need for capital gain in the West and sustaining a lifestyle that Western consumers had become adapted to: affordable, instant, consistent and timeous food service delivery.

Globalisation is therefore not a synonym for Westernisation. Instead, it is an integration of complex aspects of modern life that express an understanding of the social interactions of local, national and global spheres. As the field of Human Sciences is concerned with aspects pertaining to social events, social relationships and interactions, so the study of globalisation is of particular interest to social science academia.[83] This has led to further discussions around key terms that pertain to aspects of global engagement. An inclusive approach is thus required, in order to gain an understanding of the perspective of global movements that offers a thorough, integrated and interdisciplinary understanding of the world. The term ‘globalisation’ has become a common collection of meanings and its over-familiarity assumes mutual understanding. In order to avoid any predispositions that may exist, it is essential to ensure interdisciplinary discourse.[84]

2.2.2 The Development of Spatial Identities

In the process of defining globalisation, it has become important to distinguish vital contemporary concerns from which meaning is derived and to eliminate unsuitable discrepancies. Asgary and Walle[85] have highlighted that in order to assist in this task of

[81] See Newman and Nolleen (1996); Black and Porter (1991); Hofstede (1994) and Triandis (1990) for further reading.
[82] Asgary and Walle, "The Cultural Impact of Globalisation," 61.
[83] Obregón, *"Globalisation"*, 7–8.
[84] Asgary and Walle, "The Cultural Impact of Globalisation," 60.
[85] Asgary and Walle, "The Cultural Impact of Globalisation," 60.

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redefining the term ‘globalisation’ more effectively, the following three essential concepts must be explored: (i) homogenisation; (ii) polarisation; and (iii) hybridisation. Each of these will be discussed below.

‘Homogenisation’ refers to the concept of universalisation, which is the process of creating things the same or identical. This concept, according to Asgary and Walle,[86] is closely linked to the North American economic branding of products. Universal in nature, these products do not different across culture but remain identical. On the other hand, ‘polarisation’ states that despite the existence of conformity, certain cultural norms, practices or beliefs will not be compromised or altered by production or impact lifestyle changes these products may strive to implement. The term ‘hybridisation’ begins to see the complexity of the world and ascertains that a multifaceted approach to understanding change in the global environment is necessary.[87] McLean[88] has suggested that the concept of hybridisation is a more conclusive term that opens the world to a layering of meanings instead of simply contrasting the two concepts of either homogenic or hegemonic. These two perspectives denote meaning to the position of power and control within social infrastructures of society.

McLean[89] has extended his position by stating that globalisation can be used to hold the apparent tensions between local and global dynamics rather than simplifying these as contrasting terms. In this manner, he argues that globalisation lends itself to recognising the world through the lens of spatial time in which a “new world-space of cultural production”[90] can be viewed. Here, the concept of local is, in fact, described as the present moment. The environment is the space in which members of the community exist and live. It is this understanding of the dynamics of a multifaceted and diverse global culture, with distinctive identities, that can be used to argue for a spatial rather than cultural identity, where the concreteness of place is no longer restrictive. This places the emphasis on ‘what we are is where we are now’, rather than ‘where we were from’, and indicates that language is an essential contributing factor to creating and sustaining meaning in times of change.[91]

[86] Asgary and Walle, "The Cultural Impact of Globalisation," 61.
[87] Asgary and Walle, "The Cultural Impact of Globalisation," 61.
[88] McLean, "On the Edge of Change?" 295.
[89] McLean, “On the Edge of Change?” 295–296.
[90] McLean, “On the Edge of Change?” 295–296.
[91] McLean, “On the Edge of Change?” 296.

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2.2.3 Challenging the Contemporary Conundrum of Globalisation

Scholte[92] has stated that the holding onto of previously held ideologies will not assist in helping to define the phenomenon of globalisation. Instead, he encourages new ways of communicating by creating a language that can articulate the contemporary understanding and meaning of worldwide trends. Scholte[93] has identified the following four terms, each of which will be discussed subsequently: (i) internationalism; (ii) liberalisation; (iii) universalism; and (iv) Westernism. He has stated that the subtle nuances between these 4 terms must rather become overt differences to distinguish the now apparent shifting attributes of globalisation.

'Internationalism' refers to established and existing boundaries between nations. When international exchange and transactions take place between two states, there is the crossing of borders. This must take place within agreeable conditions, within the framework of policies, legislation and regulations.[94] Globalisation is a term that can describe and include practices that exist on new levels. This recognises forms of communication, structures and social constructs that interact on multiple levels and includes minority groups, such as indigenous ethnic groups, as well as regional and cosmopolitan social engagements. Globalisation provides the flexibility of viewing multifaceted connections of engaging frameworks that are not necessarily restrictive or limited. 'Liberalism' is more often associated with neoliberalism, a term predominantly used in the 1980's to describe the economic policies of the global world. The meaning of the verb 'to liberate' refers to the freeing, specifically of the marketplace, to the possible of exchange of resources and commodities that authorities previously controlled by legislation.[95] 'Universalism', meanwhile, describes global trends as worldwide conformity, with the aim of centralising one way of being or living. It strives for a homogeneous approach to culture and identity. It can be argued, though, that globalisation does not necessarily imply this, and can create cultural diversity through encouraging creativity and imagination and freedom of expression; this is demonstrated in the fields of art, literature, design and, more recently, in new trends of cuisine and culinary developments as Eastern and Western ideas and techniques are shared. Misconceptions are formulated when globalisation is defined by a specific concept of universalism. For example, Western capitalism sustains the ideology of creating one form of cultural identity that is centred upon the Western concepts of economics,

[92] Jan Aart Scholte, "Defining Globalisation," *World Economy* 31, no. 11 (2008): 1471–1472, https://doi.org/10.1111/j.1467-9701.2007.01019.x.
[93] Scholte, "Defining Globalisation," 1471.
[94] Scholte, "Defining Globalisation," 1472.
[95] Scholte, "Defining Globalisation," 1472 – 1473.

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sociology and governance. Colonisation is an example of Western imperial dominance. It is often closely associated with countries of North America and Western Europe.[96]

Globalisation may remain a contemporary conundrum unless the interdisciplinary exchange of meaning includes and recognises the wide range of social interactions, in an attempt to establish a new consciousness that reframes the term both as a social and a cultural condition.[97] McLean[98] has stated that both anthropologists and sociologists have agreed that social change includes the variety of adaptations and developments within cultural diversity. It has been observed that, within every culture, there is a foundational set of core norms, values, behaviours and attitudes that remain constant throughout history. However, Jithoo[99] has argued that tensions and conflicts are created when older, traditional members of the community engage with younger, more contemporary, members seeking to embrace diversity and change. Depending upon cultures and influences, these conflicts and tensions have resulted in greater detrimental pressures on the infrastructures of local communities compared to those at national levels. It has impacted the entire operating system of social relations, including the most significant structure of the family unit, which, in turn, impacts the constructs of community life.

2.2.4 Empowering New Change Agents: From Corporations to Individuals

It is evident that social life has been impacted in significant manners as a result of global trends influencing both public and private life. Introini[100] has highlighted the momentous technological developments in communication that have led to a radical shift in power and authority that has impacted society in new and profound ways. His insightful observation into the dynamic complexities of change, especially within the infrastructure of traditional organisations, is useful. He has noted[101] that it is no longer the traditional corporations of the mass media that have the controlling power to influence or direct society. Instead, as a result of developments in social media through the internet, individuals have empowered themselves to establish new roles.[102] It is important to note that the traditional roles of lobbyists and advocates are no longer confined to large organisational structures. This shift has recognised the emergence of internet

[96] Asgary and Walle, "The Cultural Impact of Globalisation," 60.
[97] McLean, “On the Edge of Change?” 297.
[98] McLean, “On the Edge of Change?” 297.
[99] Sabita Jithoo, “Indians in South Africa: Tradition vs Westernization," *Journal of Comparative Family Studies* 22, no. 3 (Autumn 1991): 344, https://www.jstor.org/stabl/41602162.
[100] Mar Introini, “Try Trust by Exchange, Acceptance and Silence,” *The Sustainability Reader: Reshaping Globalization. Ideas for a Smarter Future,* 2019, https://www.thesustainabilityreader.com/2019/07/10/try-trust-by-exchange-acceptance-andsilence.
[101] Introini, “Try Trust by Exchange,” 2.
[102] Introini, “Try Trust by Exchange,” 2.

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bloggers, personal initiatives and local leaders who have generated changes in authority and, at the same time, challenged the position and even existence of traditional organisational leadership.

In contributing towards the creation of sustainable, peaceful environments, Introini[103] has suggested that peace initiatives are no longer a process of consolidating unified ideas, but rather a concern for exchange. These peace initiatives require the acceptance of new networking processes rather than an attempt to hold onto traditional organisational forms of communication. The conflicting tension of adaptation and change requires the steady process of openness and flexibility. In this adjustable framework, uncertainty and doubt can be addressed and it is within this network of new communication channels that manipulation, confrontation and distrust can be challenged.

Not all global change has been beneficial to the wellbeing of contemporary societies. Previously enforced boundaries once set by international policy and legislation have now become more open and flexible. Formally controlled infrastructures, which determined regulations, have become more fluid and less restrictive.[104] As a result, the limitations around illegal phenomena such as drug smuggling, human trafficking and money laundering, combined with the increase in violent riots and protests, have become increasingly more difficult to control. This has caused great global concern. Problems related to safety, security and stability have brought about a new series of questions, as anxiety and fear around wellbeing increase.

2.2.5 Adaptation and Adjustment for Institutional Engagement

Obregón[105] has emphasised that traditional institutions and formal institutional structures can no longer operate within this changing era. The attempt at holding onto traditional, long standing formulas of the past while desperately struggling to function according to new technological advancements and contexts is arguably one of the most severe causes of conflict, tension and displacement in society.[106] Political, economic and social structures that are juxtaposed to transformation impede the growth of society and hinder its ability to adapt amidst the uncertainty of change. In addition, communities that depend upon such organisational institutions for governance, protection, direction and stability find themselves at a loss. Experiencing uncertainty, fear, doubt and anxiety, these communities feel an

[103] Introini, “Try Trust by Exchange,” 2.
[104] Obregón, "Globalisation," 8.
[105] Obregón, “Globalisation,” 7.
[106] Obregón, “Globalisation,” 7.

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overwhelming sense of insecurity. No longer supported by institutional grandeur, there is an increased sense of helplessness. Perhaps it is here that the term 'homelessness' becomes significantly applicable. Displaced societies searching for a sense of meaning and purpose, and can no longer return towards the place that once offered hope, security and safety. They are now in search for an alternative space for their survival and wellbeing.

Obregón[107] has suggested that although society was forced to engage with the changes introduced by the First Industrial Revolution, it was able to adjust to these demands at a steady pace. Now, however, contemporary society not only has to deal with the 'Technological Revolution'[108] and its constant and rapid rate of change, but also acknowledge this for its survival. This new world of relentless, demanding and forceful change expects consistent innovative and creative transformation. Obregón[109] has stated that traditional institutions are required to acknowledge technological advancements in social media, the internet and communication, and that this has undoubtedly impacted social relations, infrastructural dynamics and operational systems that can no longer operate without adaptation. The necessity of institutional change, in addition to the leadership's willingness and ability to adapt and transform, will be essential to provide a possible means for a sustainable future. He[110] determines that the focus can no longer be one in which attention is solely given to daily lifestyle changes, but rather demands that the role of organisational leadership should be to provide secure means for a viable future. In times of great instability, with such a rapid rate of consistent change, communities need a self-motivational purpose. It is this purpose that communicates and reveals a possible way forward. It is in this space and time of instability that hope arises and creatively establishes and sustains a sense of certainty within the transitional period.

Myint[111] has raised concerns about the limited change that institutions have demonstrated in the 21st century. He has stated that organisations cannot escape the pressures of change that have been thrusted upon traditional organisations and are required to address a process of

[107] Obregón, "Globalisation", 7–8.
[108] The First Industrial Revolution has been referred to the period of 'steam power', for example, the introduction of the steam engine train. The Second Industrial Revolution followed on afterwards, with an age of science and mass production. More recently, with the development of technology, the Third Revolution has become known as the Digital Revolution. Contemporary society is presently faced with a fourth revolution, the impact of the expansion of technology and social change. See "The Four Industrial Revolutions", Trailhead, https://trailhead.salesforce.com/en/content/learn/modules/learn-about-the-fourth-industrial-revolution/meet-the-three-industrial-revolutions.
[109] Obregón, "Globalisation", 8–9.
[110] Obregón, "Globalisation", 9.
[111] Tun Myint, "Globalization and the Institutional Dynamics of Global Environmental Governance," *Indiana Journal of Global Legal Studies* 18, no. 1 (2011): 395 - 396, https://doi.org/10.2979/indjglolegstu.18.1.395.

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transformation. The complexities of the developments in human environments and institutional constructs of social interactions have dictated new ways of being, new methods of communicating and new means of relating that require more than the premise of acknowledgement. Myint's[112] perspective of globalisation is the process of deconstruction. He has stated that the once firmly-held structure and formation of regulatory policies and legislations pertaining to international standards have shifted and have begun a process that encourages valuing the common good of humanity and human aspiration. He[113] describes this process as the shift of diffusion and decentralising of social constructions, and it is supported by more integrative and interdependent participation of agents in the social environment.

Myint[114] also demonstrates that it is essential to notice the shift in authority, which has changed from corporate institutional control to the empowerment of individuals. Censorship and regulation of both Western and Eastern social constructs are having to review forms of control as individuals are desiring more freedom to make independent choices. Examples of this change are evident in contemporary cultural practices, intermarriages, the increase of migration and movement of people worldwide, as well as the availability of educational opportunities across the world.

Obregón,[115] therefore, has stressed that global economic trends have become worldwide phenomena and that the visible results of these trends are demonstrated in new formations of the labour force. As a result of an increase in unemployment, migration and small business entrepreneurship have developed. In addition, the internet is now more easily accessible and previously localised forms of corruption and crime have now become global. The need for policy regulation and control in a volatile and fragmented society that is plagued by illegal trading, gambling and online shopping schemes is therefore crucial. Globalisation also refers to the shift in the nature of social space. It is concerned with the prescribed location of social interaction. For this reason, globalisation includes local, regional, national and international spheres, in which networks and systems of social engagement may take place simultaneously and instantaneously. The position of instability and uncertainty arises from a shift in the known and familiar towards a placement of social space that is unfamiliar and creates a sense of communal anxiety and fear.

[112] Myint, "Globalisation," 398.
[113] Myint, "Globalisation," 398.
[114] Myint, "Globalisation," 398.
[115] Obregón, "Globalisation," 8–9.

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2.3 GLOBALISATION AND THE EXPERIENCE OF DISPLACEMENT

Globalisation has played a leading role in the large-scale flow of people transitioning towards perceived safer habitual dwelling places, as a result of war, economic migration, labour diversity, natural disasters and ecological or environmental crises. O'Neill and Spybey[116] have argued that contemporary society is faced with a phenomenon of forced migration that may not necessarily be described as new, but certainly as an increased and extreme form of migration. These authors have stated that this forced migration is indicative of the global challenges in political and socioeconomic domains.[117]

This constant shifting of boundaries and dislocation of communities has brought about a sense of displacement. Louw[118] refers to the concept of displacement as the natural understanding of human longing for a genuine sense of peace and reassurance. When daily living is defined by the complexity of challenges and changes, the world becomes a hostile and unfamiliar place in which to live. Louw[119] has stated that life feels unsafe and fearful, creating anxiety and anguish. Displacement is therefore associated with feelings of not belonging, despair and disillusionment. The impact of homelessness, as a form of displacement, results in a growing despair in a futureless existence, thus creating an overwhelming sense of loss. Louw[120] has warned, with great care and compassion, that a faith community without a sense of a future is one that suffers from a lack of hope. Hope that can ascribe to a daily experience of meaningfulness and sustain a viable sense of a future wellbeing must be expressed and experienced in the present moment. It is neither a longing attachment to the past, nor a daydreaming futuristic fantasy.

2.3.1 Homeless Wandering: Modern Migration

The severity of the concept of 'homelessness' has for too long referred to a narrow definition of not having a home, with the emphasis of home being placed upon a geographical and physical place. A broader and more inclusive understanding of 'homelessness' refers to an integrative and holistic understanding of the fullness of human life and determines all possible elements and factors that may enhance an individual or community's sense of wellbeing.

[116] Maggie O'Neill and Tony Spybey, "Global Refugees, Exile, Displacement and Belonging," *Sociology* 37, no. 1 (2019): 7–12.
[117] O'Neill and Spybey, "Global Refugees," 9.
[118] Louw, "Ekhaya," 2–3.
[119] Louw, "Ekhaya," 2–3.
[120] Louw, "Ekhaya," 2–3.

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Recent research has included the psychological concerns of members of society who struggle with the basic daily challenges of life.[121]

O'Neill and Spybey[122] have sought to grasp a more cohesive and comprehensive understanding of the difficulties endured by individuals as a result of the complex situation of forced migration. These authors have begun by addressing offensive and prejudiced terminology, reaffirming that 'refugees' should be acceptably known as 'asylum seekers'. They have insisted that the hostility and resentment that exist in these terms be explored, and have suggested that linguistic terminology alters status.[123] As sociologists become more involved in understanding the complexities of this phenomenon of homelessness, the prejudices inherent in these terms that refer to groups of displaced people not only redefine the human experience but, at the same time, reflect the spiritual and moral status of society. Here, the concepts of identity and belonging bring into question more than the impact of a status of 'homelessness' and seek to address the essence of identity, self-worth and experiences of social status within the new and transitional places in which individuals live.

Stolte and Hodgetts[124] have reviewed the global movement of a rapid increase of migration into urban areas, with an emphasis on the transformation of landscapes of despair into landscapes of care. They have expressed that tension exists in urban dwellings and that these places may be experienced as being locations in which either harm or healing occurs. Their research has creatively explored the tension between the fragile and frail human experience being exposed to the forceful, abusive harshness of the demanding situational context of city life. Their focus has explored the phrase "therapeutic landscapes"[125] as spaces for care, which may bring about what traditional institutions have sought to achieve in assisting with healing, wholeness and restoration. These places may be contrasted with "untherapeutic places"[126] that result in harm, destruction, conflict and social injustice. If the concept of home is to be referred to as a place and space within the framework of time, according to past, present and future contexts, then both a sociological and psychological understanding of therapeutic places will contribute to a deeper and meaningful understanding of home as a dwelling place for belonging and identity.

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[121] Belgum, "What Makes a Dwelling?" 41.
[122] O'Neill and Spybey, "Global Refugees," 7– 8.
[123] O'Neill and Spybey, "Global Refugees," 8.
[124] Ottilie Stolte, and Darrin Hodgetts, "Being Healthy in Unhealthy Places: Health Tactics in a Homeless Lifeworld," *Journal of Health Psychology* 20, no. 2 (2015): 144, https://doi.org/10.1177/1359105313500246.
[125] Stolte and Hodgetts, "Being Healthy in Unhealthy Places," 144.
[126] Stolte and Hodgetts, "Being Healthy in Unhealthy Places," 144.

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2.3.2 The Implications of Pandemics: Fear and Anxiety

The COVID-19[127] pandemic has become a global concern that has radically and devastatingly impacted the health and economic sectors throughout the world. The World Health Organization (WHO) has stated that the spread of Ebola and HIV has had detrimental effects on various health structures, especially in continents such as Africa, where the additional challenge of tuberculosis and polio in communities has weakened immune systems. As there is currently no vaccine for the COVID-19 virus, and as there are limited means for treating patients who have the virus, the rate of infection has been of significant concern. Extreme lockdown measures have been put in place across the world to restrict international and national movement. The complexity of challenges facing nations throughout the world has displayed a variety of options available to those in positions of governance and policymaking. As the role of mass media and social media continues to report news through a selection of channels, the rise of information has vastly infiltrated communication platforms. The constant flow of messages and disparity in these messages being communicated has instilled a level of confusion, instability and fear. Demonstrations have occurred throughout the world to protest against state enforced lockdown regulations regarding travel restrictions and to oppose government decisions concerning health and safety regulations. Furthermore, the ban on international trade and the various national restrictions on the economic sector have impacted a wide range of industries and thus left many nations in a financial crisis. In South Africa, vulnerable communities are exposed both in terms of health and finances, with few social security infrastructures in place to support this crisis.

2.4 WESTERNISATION

The concept of Westernisation has often referred to the complexities associated with the impact of change, power and influence of the west. Heath[128] distinguishes Westernisation from two different concepts that are closely associated with these processes of change, namely: (i) modernisation; and (ii) liberalisation. He has insisted that the distinctions between these create an awareness of the complexity of change within a worldwide contemporary society.[129] Generalisations no longer assist in understanding the depth of complexity relating to global change, and a lack of understanding not only results in prejudices or stereotypes, but also

[127] It has become evident that the scientific name of the present 'COVID-19' pandemic has used all capital letters while journalists in the media have selected to use sentence upper case, 'Covid-19' when referring to the pandemic. See https://amp.theguardian.com/commentisfree/2020/apr/19/covid-pedantry-national-crisis-spelling-grammar.
[128] Joseph Heath, "Liberalization, Modernization, Westernization," *Philosophy & Social Criticism* 30, no. 6 (2004): 665, https://doi.org/10.1177/0191453704045760.
[129] Heath, "Liberalization," 665.

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cannot further explain or address the increase in social problems. In his exploration, Heath emphasises that unique differences occur between these terms. All three focus on the dynamics of change within a system of values. 'Modernisation' focuses on changes within the field of science and technology. 'Liberalisation' addresses governance, policies and regulations of nations and internal structures of authority. 'Westernisation', meanwhile, is described as the specific cultural and lifestyle influences that come directly from the west.[130]

Insightful advantages are gained from having distinct definitions, which help clarify misconceptions between Westernisation, modernisation and liberalisation. For example, non-Western nations may explore the dynamics of new scientific and technological developments without having to conform to Western cultural and lifestyle influences. Heath[131] refers to the strong aversion that many non-Western nations express in order to avoid Western social pathologies. He has highlighted the traditional values of community in these non-Western nations, particularly the collective method of sharing and providing for both young and old members of the community.

For this reason, recent studies in the field of sociology, for example in developing and understanding moral codes,[132] have sought to gain a better understanding of the connections between values and social institutions, and economic exchange and political governance. Notably, there is a relationship between values and social institutions, which, Heath[133] has argued, have mutual and influential processes and these lead to the creation of complex functioning systems. This is a pertinent reason for the need to understand how often Westernisation has been misinterpreted or commonly used as a generic term to describe new social trends in contemporary society worldwide. The cause for concern centres upon the fact that many non-Western societies may adapt to global developments by putting in place practices of Western institutional constructs that have indicated economic growth and viability. However, these societies, at the same time, may wish to negate the recognisable 'negative' consequences to their own cultural belief systems and practices.

Zain et al.[134] have questioned the possibility of non-Western societies, specifically Middle Eastern communities, embracing the advancements offered to them by modernisation, without

[130] Heath, "Liberalisation," 665–666.
[131] Heath, "Liberalisation," 666.
[132] Heath, "Liberalisation," 674.
[133] Heath, "Liberalisation," 666.
[134] Mohamed Zain, et al. "Modernisation without Westernisation in Saudi Arabia: Perceptions of the Country's Urban Dwellers," *Social Change* 46, no. 4 (2016): 583, https://doi.org/10.1177/0049085716666632.

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having to adopt the influences of Westernisation. Distinctions have been drawn between various extreme recent developments within the global political climate, economic marketplace and social institutional structures. Modernisation may thus include developments pertaining to industrialisation and urbanisation, and result in high literacy competency, educational opportunities, and a diversity of professional occupations. Westernisation is however, directly associated with Western culture and values and thus describes the existence of a Western lifestyle. Similarly, the term 'Eastern' refers to cultural practices, norms and values that are to be restrictively found within Eastern societies.[135] Modernisation is visible in many Eastern nations that have refused to adopt the ideal Western lifestyle or values. Zain et al.[136] have highlighted that these values of materialism, competition, individualism and consumerism often contrast with the Eastern, as well as African and Latin American, emphasis on community, sharing and interdependency.

2.4.1 The Empire has Fallen!

According to the WHO[137] research has demonstrated that there has been an increase in suicide rates by 60% over the past 45 years. Suicide has become the third leading cause of death throughout the world, particularly amongst the age group of 15-44 years in males and females. The statistics from the WHO have also acknowledged that mental health disorders, predominantly depression and substance abuse, have been associated with 90% of suicide cases.[138] As depression and suicide rates escalate, and as the overwhelming sense of loss, nostalgia and fatigue expands globally, research studies have begun to highlight the significant impact of recent changes on contemporary life. Brueggemann[139] has urgently requested the need for understanding and recognising the dominant trends and cultural shifts in Western societies today. He has specifically focused his research on Western American cultural changes and yet research throughout Europe demonstrates similar Western tendencies. Grethlein,[140] a German Practical Theologian whose interest lies in the field of communication and language, has researched Western influences of modern technology

[135] Zain et al. "Modernisation without Westernisation," 584.
[136] Zain et al. "Modernisation without Westernisation," 585.
[137] International Statistics: World Health Organisation "Suicide Statistics," Befrienders Worldwide: Volunteer Action to Prevent Suicide, accessed April 8, 2020, https://www.befrienders.org/suicide-statistics.
[138] International Statistics, "Suicide Statistics."
[139] Walter Brueggemann, internationally recognised Old Testament scholar, recognises the urgent need to grasp a deeper understanding of American contemporary culture. As he seeks to make Scripture a pertinent and relevant message for the church today, Brueggemann is emphatic that the application of Biblical texts requires both a validated knowledge of modern society and the insights of the worldview of Ancient Israel. See Walter Brueggemann, *Cadences of Home : Preaching among Exiles*, 1st ed. (Louisville: Westminster/John Knox Press, 1997).
[140]Christian Grethlein, *An Introduction to Practical Theology: History, Theory, and the Communication of the Gospel in the Present,* trans. Uwe Rasch, (Waco: Baylor University Press, 2016), 75.

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particularly in electronic communication and the role and function that social media is presently occupying. In addressing these overt changes, Grethlein[141] has identified how the changes in communication have altered the perception of reality within modern society. His understanding is that the traditional forms of communication have become multi-faceted and that social media has impacted new forms of study in the field of communication science.

While researching the developments of Western trends in the Netherlands, Pleizier[142] reiterates that there is an immediate need for both international and local practical theological reflection. In exploring this definitive transition and adaption to the societal paradigm shift in technology and globalisation, Pleizer[143] has placed emphasis on the use of language as an important key factor that can assist in addressing these complexities. It appears that the development of new social constructions in the face of cultural, political and socio-economic changes will require a new manner and form of language in which to communicate a new way of being in the world today.

Brueggemann[144] has observed the significant transitional exchange of power and control in traditional Western patterns of leadership. An overt sense of questioning and doubt within Western society can be associated to the changing patterns of authority. The traditional concept of leadership, its role and position, was previously occupied by a white middle-aged patriarchal structure. This is no longer the dominant case. As a result of global attention to human rights and equality, the empowerment of minority groups has become a worldwide trend, particularly with a focus in the field of leadership and aiming to strive towards implementing new leaders in institutional structures. The previously disadvantaged and those who have been discriminated against, based on gender, race, age and ethnicity, are now being addressed with more concern for change. New positions of leadership are increasingly replacing old, traditional and out-dated constructs for developing leaders. It is in this context that Brueggemann[145] has argued that such radical transitions require the rebuilding of a social structure in order for to society find a sense of stability and homecoming. It has, thus, become an urgent pastoral call for the Church to review its practices, as it reaches both inwardly and outwardly to the lost, to those who find themselves on a journey homewards. It appears that the Western Empire has fallen!

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[141] Grethlein, *An Introduction to Practical Theology History,* 77.
[142] Theo Pleizier, “Homiletic Transitions in The Netherlands: The Spirit , Human Language and Real Preaching” *International Journal of Homiletics* 1, no. 2: 65.
[143] Pleizier, “Homiletic Transitions,” 65.
[144] Brueggemann, *Cadences of Home,* 24.
[145] Brueggemann, *Cadences of Home,* 24.

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In addition, forms of communication and knowledge sharing are also being questioned. No longer is the organisation of the Church, nor the priesthood of clergy, recognised as the sole carrier of truth or knowledge. Both individuals and communities have access to equipping themselves according to their needs. Roles the clergy once performed in pastoral care are being distributed amongst other professions such as social workers, psychologists and community counsellors and the role of social media presenters such as Oprah Winfrey.[146]

2.4.2 Accountability: Western Culture Under Scrutiny

Brueggemann[147] highlights that four other significant changes in Western society have led to feelings of displacement and homelessness. These include: (i) the advancements in technology; (ii) the developments of modern 'self-help' techniques; (iii) an increase in a materialistic approach to life; and (iv) greater dependence and need in society for security and protection through armed forces, both private and governmental. These four factors impact all spheres of life, from the personal to the public and from the religious to the secular. Brueggemann[148] has written that the modern world has become increasingly more independent and individualistic, striving for self-sufficiency and self-help. Technological progression has particularly impacted the area of communication and the media. From a world that once relied on letter writing, to the development of emailing and then to instant messaging, life has become a demanding, fast-paced race. Brueggemann[149] has argued that it is also a superficially accepting society that is more readily tolerant of problems such as poverty and social inequality without addressing the depths of such concerns for the wellbeing of all citizens through accountability and integrity. Social media has a dominant role in shaping values and norms and there are no longer the concrete controls of established rules and regulations of institutions.[150] Mass media institutions, which once controlled news reporting, were large institutions of both authority and power. More recently, the individual with a smart phone is now able to record live news events and post these online, empowering individuals to decide what is newsworthy and important to the local community. Social media has arguably liberated the strong-holds controlling information. Access to information sharing is no longer limited, but neither is such information critiqued as it should be. In a similar manner, the access to multiple resources, shared information and data-bases has resulted in a society that is more independent and less reliant on traditional social institutions for assistance or help. The

[146] See Oprah Winfrey's Inspirational online forum, magazine and master classes, http://www.oprah.com/app/inspiration.html
[147] Brueggemann, Cadences of Home, 24.
[148] Brueggemann, *Cadences of Home,* 26.
[149] Brueggemann, *Cadences of Home,* 26.
[150] Brueggemann, *Cadences of Home,* 26.

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church, the sports club, the town hall and educational centres have become decentralised places for gatherings. Expertise is no longer restricted to professionals, as individuals are empowering themselves with shared knowledge. This has impacted consumer culture, which supports the concept of individualistic independence.

Brown[151] has commented on the extent of the changes in American culture when she stated in the contemporary forum of TedTalks[152] that the inability to be vulnerable prevents Americans from connecting in any form of emotional depth. The desensitising of emotions has led to the adoption of coping mechanisms that promote addictive behaviour. Part of the process of numbing the vulnerability of life experiences is due to the fear of uncertainty, the pressure of performance and the demand to possess and own increasingly more material goods.[153] For this reason, McGinn[154] has described how estate agents have long known that their occupation is not only connected to selling houses, but also an identity represented by the house. In this way, he argues, the houses that Americans purchase, or desire to own, are representations of 'The American Dream'.

2.4.3 Implications for the Contemporary Church

In 1998, when theologian Buttrick[155] had turned 71 years old, he wrote with urgency about American society. He confirmed that as he got older, he was aware of the limited time he had to make a difference in a society that needed to hear good news. In expressing his passion

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[151] Brown has stated, "This is the world we live in. We live in a vulnerable world. And one of the ways we deal with it is we numb vulnerability. And I think there's evidence and it's not the only reason this evidence exists, but I think it's a huge cause. We are the most in-debt, obese, addicted and medicated adult cohort in U.S. history. The problem is, and I learned this from the research that you cannot selectively numb emotion. You can't say, here's the bad stuff. Here's vulnerability, here's grief, here's shame, here's fear, here's disappointment. I don't want to feel these. I'm going to have a couple of beers and a banana nut muffin". See Brené Brown, "The Power of Vulnerability," TEDxHouston accessed April 2, 2020, https://www.ted.com/talks/brene_brown_the power of vulnerability/ transcript?language=en

[152] TED Conferences (Technology, Entertainment, Design) is an American Non-profit Organisation that seeks to distribute ideas concerning the integration of developments in technology, entertainment and design, and it covers a range of topics including science, business and psychology. It seeks to exist as a global forum in which talks of not more than twenty minutes are translated into over 100 languages. Its objective is to be recognised as a global community, in which the needs of those seeking to gain a deeper understanding of the world are addressed. This community is to be described as a collection of inspired thinkers, who engage with ideas and thoughts about life, culture and attitudes across the world. See https://www.ted.com/about/our-organization.

[153] Brown, "Vulnerability."

[154] Daniel McGinn, in the book, *"Home Lust: America's Obsession with Our Homes"* notes that "people are not just buying a house, they are buying an identity. If the eyes are the windows to our souls, then our homes are the windows into our taste, our wallets, and arguably our very identities. Buying a house or apartment is a rite of passage, so it's only natural that we spend a lot of time talking about our homes and our neighbours' homes". See Daniel McGinn, *House Lust: America's Obsession with Our Homes* (London: Penguin Random House, 2008) 2.

[155] David Buttrick, *Preaching the New and the Now* (Louisville: John Knox Press, 1998), x.

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for preaching, he remained convinced that it was time to return to prophetic preaching. It was also a significant time that called the Church to break the silence on poverty and to address the affluent lifestyles of materialism and independence. In order to do this, Buttrick[156] has expressed that there must be the need to find social courage. Although these words were written over 20 years ago, the message remains highly relevant for societies struggling with Western influences and the increasing disparities of wealth and resources.[157] He has argued that the Church must find its voice in addressing these pertinent issues through contemporary preaching.

Wallace[158] has acknowledged that the periods of the Enlightenment and Western capitalism impacted not only society, but the Church as well. This illustrates an important fact that the Church is influenced by societal constructions. Cognitive thinking, rational reasoning and scientific debate have weaved through into all academic areas, including theology. Preaching became focused on apologetics and reacted to the demands for proof of the Christian faith and resulted in strong, defensive teaching. In addition, the Church strived to gain its authoritative voice, as preaching dictated historical facts and a rhetorical technique enforced a message of certainty and validity.[159] The pendulum changed direction as the new millennium unfolded a new era. This dramatic shift in interpretation and the desire to understand life in new ways impacted communication. Brueggemann[160] insightfully recognises that society continued to ask the universal question of meaning and purpose, 'Who am I?'. However, there has been a move away from rational definitive answers to experiential enquiry and discovery.

2.4.4 Igniting the Imagination

In a recent interview with Brueggemann, Tippett[161] questions the relevance of his first edition of "The Prophetic Imagination" published in 1978, following the 40th anniversary edition in 2018. Described as one of the world's great teachers on the Old Testament prophets, Brueggemann is acclaimed for creatively applying the ancient world to the contemporary world of today. Brueggemann's[162] response is that his work is centred upon reframing. He offers his audience the opportunity to revisit their own personal experiences by reliving them through a

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[156] Buttrick, *Preaching the New and the Now,* 3.
[157] The Gini index illustrates the disparities between incomes among individuals or households within the nation's economy and the Gini coefficient summarises these differences between incomes across an entire distribution area into one single statistic.
[158] James Wallace, *Imaginal Peaching: An Archetypal Perspective* (New York: Paulist, 1995), 10.
[159] Wallace, *Imaginal Peaching,* 15.
[160] Walter Brueggemann, *The Prophetic Imagination,* 2nd ed. (Minneapolis: Fortress Press, 2001), 1–2.
[161] Krista Tippet, "The Prophetci Imagination," *On Being*, 2018. https://onbeing.org/programs/walter-brueggemann-the-prophetic-imagination-dec2018/ last access 18 December 2019.
[162] Brueggemann, *The Prophetic Imagination*, 6.

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different lens. This, he has asserted, is the work of “imaginative reframing”. He admits that the world is being restructured in a new fashion that is yet to be determined, and it is this unknown factor that causes such anxiety and fear in a society that strives for control and power. The prophetic imagination is something he has always held onto, as a premise for interpreting the world around him. For this reason, it remains his foundational stance and the essence of his teaching.

Prophetic imagination is Brueggemann’s[163] understanding of how the Church is equipped to live within liminal space. The threshold is the space in between the known and the unknown: a world with its organisational structures and hierarchical and patriarchal leadership structures, which is dissolving and disappearing at a rapid rate, into an uncertain realm. Systems and social constructs are no longer dependable and the future remains unclear and unstable. At the same time, a new way of being is unfolding norms and values of a different kind. Unfamiliarity is not a welcomed experience by Western society, which prefers the predictability of the inevitable. Brueggemann[164] has called the Church and its leaders to embrace this uncertain transitional phase. It is within the displacement of change, and in the threshold of waiting, that the call to be imaginative and prophetic is announced. It is this space in which a vision is recognised and hope restored. Brueggemann[165] has been emphatic that this is a process that is counter-cultural, one that requires the willingness to be proactive in recreating and formulating a new way of being. He has noted with sadness that Western society seems to be drugged by the effects of acceptance and incapacity. An atmosphere of apathy covers the nation, which is tired and disillusioned. It will take determination and steadfastness to energise this incapacitated society. It will require a language of restorative hope and a message that proclaims life in all its fullness. Brueggemann[166] has affirmed that it is the role of the Prophetic Word that may equip and enlighten the Church to address this challenge.

In describing this Western consumer society, Brueggemann[167] has highlighted the possible dangers of triumphalism. This is an attitude of competitiveness and greed that strives to obtain and collect possessions. He has warned[168] that materialism and prosperity nurture a disposition toward perfection and status that cannot include weakness or vulnerability.

[163] Brueggemann, *The Prophetic Imagination*, 7.
[164] Brueggemann, *The Prophetic Imagination*, 9.
[165] Brueggemann, *The Prophetic Imagination*, 17.
[166] Walter Brueggemann, *Mandate to Difference: An Invitation to the Contemporary Church* (Louisville: Westminster/John Knox Press, 2007), 42.
[167] Brueggemann, *Mandate to Difference,* 43.
[168] Brueggemann, *Mandate to Difference,* 43.

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Brown[169] has expressed numbness as the result of subduing feelings of frailty and insecurity in order to remain in an assumed position of control and empower. It is this constant striving and demand for more possessions, more wealth, more productivity and more power that creates a Western capitalistic mindset throughout North America and Europe. It sustains the concepts of individualism and independence as well as competition and consumerism. It also infiltrates other nations exposed to a Western capitalistic economy, as noted by Ackermann.[170] South Africa and the rest of the world are not immune. She has pointed out that what is more dangerous than the characteristics of consumerism is the lack of consciousness and awareness of the impact of a consumerist attitude. This has created an increase in inequality and limited the distribution of resources to a wealth minority.[171]

2.4.5 The Vulnerability of Insufficiency

In addressing the problems of Western society, Brown Taylor[172] has written that the cultural pull is towards a constant demand for becoming better and relates to performance. The pressure with performance is that it is linked to perfectionism. This is not a biblical perception of becoming whole, but rather the perceived faultless and flawless experience of daily life. While this may be strived for, its sustainability is demanding and depleting. It certainly does not promote authenticity, nor offers space for genuine human frailty and weakness. It encourages what psychologists have referred to as ‘masking’, where image and identity are represented by achievements and success. Feelings of doubt, insecurity and fear are hidden away or supressed. Societal pressure to conform promotes the acceptance of excellence and productivity. Brown Taylor[173] has shared that even her experiences of growing up in the Church endorsed a need for perfection, under the guise of ‘holiness’. The perception of holiness that she had once interpreted felt as though excellence and superiority were the only virtues to aspire towards. Now, realising that her true identity was not found in pretences but in realness, honesty and integrity, Brown Taylor[174] seeks to become more fully human. After a long journey of striving to achieve and to succeed, her final conclusion is that the greatest gift she has already received is to be fully human, with a limited fragility, and that this perhaps means redefining holiness as the creative acceptance of imperfected vulnerability.[175]

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[169] Brown, “Vulnerability.”
[170] Denise Ackermann, *Surprised by the Man on the Borrowed Donkey: Ordinary Blessings* (Cape Town: Lux Verbi, 2014), 241.
[171] Ackermann, *"Surpirsed by the Man on the Borrowed Donkey",* 239.
[172] Barbara Brown Taylor, “Extended Interview with Barbara Brown Taylor: On Leaving the Church,” *Religion and Ethics Newsweekly*, 2007, accessed 18/12/2019. https://www.pbs.org/wnet/religionandethics/2007/03/09/march-9-2007-barbara-brown-taylor/1792/
[173] Brown Taylor, “Extended Interview”.
[174] Brown Taylor, “Extended Interview”.
[175] Brown Taylor, “Extended Interview”.

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2.4.6 Unmasking the Revelation of Self

Brueggemann[176] suggests that, in Western society, the notion of identity and belonging is predominantly created by the pursuit of exclusive achievement. Individuals believe that they are able to control their own destinies and lives by conforming to these Western standards. Brueggemann[177] points out that although this is a tiring procedure, the real reason for the large-scale fatigue of Western society is not determined by the on-going daily striving and self-competing, but by the underlying premise: not seeking to acknowledge one's true identity. In this sense, Brueggemann[178] adheres to Brown Taylor's premise that God's call upon each individual is to discover the latter's vocation in becoming fully human, and that this may be determined as the journey of homecoming. The biblical metaphor of the 'family of God' alludes to the notion that belonging is founded in the acknowledgement of God's provision and protection, as a child is protected by a parent. However, in the contemporary context, social structures, such as the family unit, have been challenged and restructured. Brueggemann[179] highlights that new ways of creative reimagining need to be visited in order to address these concerns.

Western society has created such a false perception of identity that Brueggemann[180] has suggested that a process of alienation has taken place. Rohr[181] refers to this concept as the "false self" and explains that, in Western society, this is an image of the ego, which must be created and sustained by representing and portraying images of the self as self-sufficient, independent and resilient. Contradictory to human nature, the false self denies reality and can never admit failure, weakness or vulnerability. Rohr[182] questions then the purpose of life as the journey undertaken to discover the 'true self', and here he explains that the true self already exists. It not a process of becoming, but rather an experience of being. In being fully present, the true self is able to take off the masks of pretences and be exposed. This is a process of joy and wonderment that Rohr[183] affirms will bring elation, despite the fact that it will require a path of opposition to the demands of Western society.

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[176] Brueggemann, *Mandate to Difference,* 44.
[177] Brueggemann, *Mandate to Difference,* 44.
[178] Brueggemann, *Mandate to Difference,* 45.
[179] Brueggemann, *Mandate to Difference,* 45.
[180] Walter Brueggemann, *Finally Comes the Poet: Daring Speech for Proclamation* (Minneapolis: Fortress Press, 1989), 81.
[181] Richard Rohr, *Immortal Diamond: The Search for Our True Self* (London: Society for Promoting Christian Knowledge, 2013), 7.
[182] Rohr, *Immortal Diamond,* 12.
[183] Rohr, *Immortal Diamond,* 12.

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Brueggemann[184] has acknowledged that he may be critiqued for an overly critical approach to North American contemporary society; however, he has responded that this is necessary to highlight the existence of an unconscious awareness that is unable to recognise the enticing temptation of being drawn away from the individual's humanness. Here, his greatest concern is a focus on the younger generation, which tends to face conflict with an unfamiliar traditional generation. For this reason, communities find themselves continuously in a predicament of tension, yearning for a way forward in which they may find the courage, freedom and, finally, energy to fully be themselves.[185]

The concept of homelessness is experienced as displacement, when familiar social constructions of everyday life become altered. Changes in social construction impact the dynamics of interaction, and ways of communicating and establishing rules and regulations. There is not only the experience of unsettlement, discomfort and displacement, but also a sense of loss and disillusionment.

2.5 THE CONTEMPORARY CONTEXT OF DEMOCRATIC SOUTH AFRICA

The experiences of both displacement and homelessness are vital concepts when addressing the impact and influence of the contemporary South African paradigm of contextual change. Not only are these concepts relevant, but moreover they require further inquiry in the search for identity and belonging. This may assist in addressing the pursuit for a potential way forward for South Africans, who live in uncertain times. For this reason, it is necessary to be reminded of the concepts pertaining to the integrated perspectives of the term 'home'. The framework of a home involves the structures that can proffer both the place and space for dwelling. 'Place', in this instance, refers to the occupation of land and of a building or shelter and, in this way, both the physical and geographical descriptions of home are validated.[186] At the same time, 'space' may focus on the wellbeing of an environment for dwelling. Safety, security and stability include the necessities of provisions and protection of this environment and denote the emotional and psychological attributes of home.[187] Two additional congruent concerns of this terminology of 'home' include interpersonal relationships, as well the concept of time. 'Time' denotes the historical reflection of the past, the anticipation or expectations of an unrevealed future and the transitional position between the two, the present moment. It is here, in this liminal space, that South Africans are being challenged. They are confronted daily to

[184] Brueggemann, *The Prophetic Imagination*, 5.
[185] Brueggemann, *The Prophetic Imagination*, 5.
[186] Johan Cilliers, *A Space for Grace: Towards an Aesthetics of Preaching* (Stellenbosch: SUN PRESS, 2016), 31–32.
[187] Cilliers, *A Space for Grace,* 35–36.

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live in the in-between space of juxtaposed positions of a traumatic past and aspiration for a more hopeful future.

2.5.1 Historical Reflections: South African Experiences of 'Homelessness'

As a previously colonised state, South Africa has had a history of ongoing power struggles, of ethnic conflict and economic tensions. Politics and governance have been entwined with religious rites and Church-state relations that have contributed toward the disparities and separation ranging from the diversity of cultural practices, to educational opportunities and land ownership rights. During the Apartheid Era, many churches were responsible for managing and overseeing schools, particularly in rural parts of South Africa. These churches recognised education as an essential ministry to equip and empower youth members of the nation. Inequalities, limitations and legislations have served as parameters for these restrictions placed upon a segregated population. The development of separation escalated through political regimes of forced removals, travel limitations, migrant labour and, finally, accumulated to such extremes as legalising the Apartheid political system and continuing to support and justify its institution upon religious grounds.

Connell,[188] in reviewing the nation's past, has pertinently described South African contemporary society as an overwhelmed and burdened state that remains determined to overcome hardships. He has insisted that the historical, political, economic and social divisions of the country have been experienced for too long. He has also acknowledged that a country once separated from global trends, international engagement and economic trading by enforced sanctions, has immediately been exposed to a completely new way of operating that requires an immediate form of adaptation.[189] In addition, dominating Western cultural and lifestyle influences have impacted South Africa, and now the nation is in disarray due to the complexity of change and development imposed upon the country. Perhaps, he has suggested, it is not sufficient for there just to be a new political era, despite the positive contributions of a democratic state.[190] A more integrated approach is required in order for the nation to grow and adjust to the radical form of change in society. This will require an understanding of all the dynamics of a framework in order to bring South Africa on a journey of homecoming. Place, space, interpersonal relationships and time thus require in-depth

[188] Raewyn Connell, "The Heart of the Problem: South African Intellectual Workers, Globalization and Social Change". *Sociology* 41, no. 1 (2007): 12, https://www.Jstor.Org/Stable/42856958.
[189] Connell, "The Heart of the Problem," 12.
[190] Connell, "The Heart of the Problem," 16.

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understanding and a holistic approach that will lead to a more effective opportunity for wellbeing in the contemporary South African context.[191]

Williams-Bruinders[192] has stated that the concept of homelessness should not be confined to a narrow definition; 'the lack of a home as a place of dwelling'. She has suggested, rather, that the lack of a permanent or fixed place of residence creates a status of 'homelessness'. This status implies, therefore, that the homeless are not only deficient of a dwelling place or physical security but, in addition, there is a void in belonging to a wider community that provides for the possible opportunity to share resources, engage in the exchange of mutual benefits and that denotes identity. Homelessness, therefore, may be described as 'having nowhere to belong', rather than as 'having nowhere to live'. Williams-Bruinders[193] has emphasised this concept of belonging, to demonstrate the value of creating and sustaining a home. She has recognised that 'home', a permanent fixture in which to reside within a specific demarcated place, not only denotes ownership and personal belonging, but also has the ability to orientate life within the spheres of time, space and society with purpose and meaning. Daily life is formed and shaped by the movement of leaving and returning 'home', providing the opportunity for socio-economic exchanges, and the interaction of a dynamic of complex relationships within the community.

Williams-Bruinders[194] has stated that a 'house' becomes a 'home' when there is meaningful association attributed to a particular place. She has described 'place' as the space that occupies personal meaning that is connected to both individual memories and community stories. Place therefore is not limited to the physical environment but includes the social dynamics of interpersonal relationships, social constructions and religious practices and beliefs. Home is thus a place that offers the space for identity and belonging, and that attributes meaning and purpose to an individual's life.

Places that are filled with meaningful attachments may be associated with both individual or communal cultural-social constructs. These may include historical narratives, family ancestry, rites of passage, or religious practices. Williams-Bruinders[195] has stated that community is the medium in which attachment to place occurs, as well as belonging and shared identity. Community has the potential to also provide for the space in which individual members may

[191] Connell, "The Heart of the Problem," 16.
[192] Leizel Williams-Bruinders, "Making Spaces or Building Places? A Look at Social Sustainability in Low Cost Housing, Port Elizabeth, South Africa," *Environmental Economics* 4, no. 3 (2013), 52.
[193] Williams-Bruinders, "Making Spaces or Building Places?" 52.
[194] Williams-Bruinders, "Making Spaces or Building Places?" 52.
[195] Williams-Bruinders, "Making Spaces or Building Places?" 54.

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voice themselves and give expression to their experiences, such as joy and celebration or fear, anxiety and suffering. This is both relevant and pertinent to the contemporary South African context.

The transition from an Apartheid era, where historically predetermined places of residence were established and segregation installed, left bereaved communities with a deep sense of loss and 'homelessness'. Yet, the resilience of many South Africans turned these strange and unfamiliar forced removal spaces into places of meaning and, together with a younger generation, called these newly formed communities 'home'. This transition opened up new possibilities that provided new spaces to implement democratic freedom and express constitutional rights espoused by the new South Africa. Williams-Bruinders[196] has described the challenges that these communities faced. Not only were the psychological aspects of loss, displacement and betrayal factors to consider, but the lack of physical resources provided a restriction to implement personal choices for communities. The promises of economic support and social upliftment for poor communities throughout South Africa were made and yet delivery of these commitments was restricted and never implemented fully. This has affected many local communities in the South African context in the search for an alternative means in which to find meaning and purpose and a place to call home.

Müller,[197] however, has argued that further historical inquiry requires moving beyond internal structures of past South African events and should recognise the impact of global influences. Here, he has suggested that events such as World War I and, more specifically World War II, shook the South African's sense of purpose and shattered its identity to such an extent that it left society in a position of displacement and disillusionment. Overwhelmed by helplessness, society faced the crisis of having to engage with daily life in radically new ways. According to Müller, South Africa, like many other nations impacted by the war, had to address issues concerned with despair and a complete disbelief of the events that had taken place. A process of reconciling the past with the present and transforming the present into a possible future seemed too arduous and too challenging a task. Yet, despite the apathetic and dispirited atmosphere, the nation's resilience and determination prevailed after World War II and South Africa overcame the struggle, finding a means for rebuilding hope and a path into the future. More than fifty years later, Müller,[198] at the end of his career, has recognised that a Post-Apartheid South Africa is now facing this crisis of meaning and purpose more than ever before.

[196] Williams-Bruinders, "Making Spaces or Building Places?" 54.
[197] Bethel Müller, "A Homiletic Credo: A Firm Belief in the Preaching Event," *Nederduitse Gereformeerde Teologiese Tydskrif* 54, no. 3 (2013): 232, https://doi.org/10.5952/54-0-359.
[198] Müller, "A Homiletic Credo," 236.

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He has stated that South Africa is in turmoil, and urgently needs to address this contemporary concern of displacement as the nation finds itself on the edge of a crisis, looking desperately for a way forward, towards a future of hope and prosperity. Müller[199] signifies that a new way of being South African, a new disposition and formulating a new way of belonging is needed.

2.5.2 Gazing towards an Enchanted Future

The sense of an anticipated hope vibrated across the country as millions of South Africans watched the release of political freedom fighter, Nelson Mandela after 27 years of imprisonment. Since 1990, the country has witnessed remarkable and extraordinary events in its long, arduous history of fighting for equal rights. In 1994, the country, held its breath, in anticipation of the first democratic elections, with Nelson Mandela subsequently becoming the first Black president. Following this, the new democratic constitution became effective in 1997. The country also held the prominent Truth and Reconciliation Commission, for just over a seven-year period, from 1995 to 2002. It was during this time that an image was painted of the country, as the 'Rainbow Nation',[200] celebrating a victorious future. The ideals of freedom were infused with hope, as the nation literally stood together after winning the Rugby World Cup in 1995. 'Together we Stand' and 'Proudly South African' were slogans recognised across the nation.[201] Hope had emerged and this was expected to continue as Thabo Mbeki became the next South African President in 1999.

Archbishop Desmond Tutu has been credited as the metaphorical artist who painted a picture of rebirth for a Post-Apartheid South Africa with the term '"Rainbow Nation"'.[202] He announced that South Africa could emerge from the Apartheid regime as the people of God, as a collective, a newly-formed community. This concept was then reiterated by Nelson Mandela[203] in his political speeches as his persuasive linguistic skills promoted a national identity. The

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[199] Müller, "A Homiletic Credo," 236–237.

[200] Melissa Tandiwe Myambo, "Capitalism Disguised as Democracy: A Theory of "Belonging," Not Belongings, in the New South Africa," *Comparative Literature* 63, no. 1 (2011): 65, https://doi.org/10.1215/00104124-1125295.

[201] Karen Macgregor, "Behind Proudly South Africa," *Indicator South Africa* 18, no. 4. (2001): 12 – 14, https://hdl.handle.net/10520/AJA0259188X_411.

[202] Wonke Buqa has stated that South Africa is often referred to as the 'Rainbow Nation'. This term was coined by Desmond Tutu, who stated: "'They tried to make us one colour: purple. We say we are the rainbow people! We are the new people of the new South Africa!'" This article seeks to answer the question as to whether the Rainbow Nation is a true reflection of Ubuntu in South Africa or whether it is just idealism. See Wonke Buqa, "Storying Ubuntu as a Rainbow Nation," *Verbum et Ecclesia* 36, no. 2 (2015): 1, http://dx.doi.org/10.4102/ve.v36i2.1434.

[203] President Nelson Mandela elaborated on this idea in his inaugural speech on taking office as the first democratically elected President of South Africa in 1994. He declared, "Each of us is as intimately attached to the soil of this beautiful country as are the famous jacaranda trees of Pretoria and the mimosa trees of the bushveld — a rainbow nation at peace with itself and the world" (Mandela, 1994).

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emphasis shared by both leaders was a new Post-Apartheid and democratic South Africa as a country that not only endorsed a multiracial society that advocated equality, freedom and human rights but insisted upon these within a new South African constitution. This liberated approach to sustaining citizenship and a sense of belonging celebrated that all South Africans were no longer restricted to the formation of a cultural identity but could express for the first time a shared national identity. Sidanius, Brubacher and Silinda[204] have expressed that herein lies a tension that was not address at the time of the jubilation of the birth of South Africa's new democracy. This global tension has impacted upon the development of identity, which can either be rooted according to racial and ethnic associations or through a civic and national identity. Sidanius, Brubacher and Silinda[205] have described the uniqueness of the South African scenario at the time, as there was an urgent and persistent need to avoid conflict and, more seriously a civil war. National leaders therefore charismatically cheered the '"Rainbow Nation"' metaphor as a new way of being, encouraging solidarity, togetherness and unity.

Evans[206] has stated that such events as Mandela's release from prison, his inauguration and his support of the Rugby World Cup 1995 were sensational moments and thus used to promote the unification of the country. The media played an important role in shaping and forming such identities and yet, more than 20 years later, she has questioned the effectiveness of this concept and investigates the lack of vibrancy in the colourfully painted the rainbow lens. Evans[207] has stated that a significant discourse grew within the South African context between ideology and experiential encounter, between the disparity of word and deed. Evans[208] has indicated that although these events were momentous and generated an appearance of unity and transition within South Africa, the understanding and experience of reconciliation was limited and the language of metaphor became an illusion. There was a growing sense in the country that the imminent need to address the social injustices and socio-economic atrocities of Apartheid were side-stepped. Evans[209] has emphasised that building both a nation and a national consciousness requires attention being given to both, and therefore the exclusion of one in favour of the other only sustains resentment. Social and economic reform needed to accompany the political reform in the new democracy, not simply expressed in words but

[204] Jim Sidanius, Michael Brubacher, and Fortunate Silinda, "Ethnic and National Attachment in the Rainbow Nation: The Case of the Republic of South Africa," *Journal of Cross-Cultural Psychology* 50 no. 1 (2019): 255.
[205] Sidanius, Brubacher, and Silinda, "Ethnic and National Attachment," 256.
[206] Martha Evans, "Mandela and the Televised Birth of the Rainbow Nation," *National Identities* 2, no. 3, (September 2010), 311.
[207] Evans, "The Televised Birth of the Rainbow Nation," 311.
[208] Evans, "The Televised Birth of the Rainbow Nation," 312.
[209] Evans, "The Televised Birth of the Rainbow Nation," 312.

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encountered in action; this required the fulfilment of promises to address challenges such as unemployment, housing and education.

Buqa[210] has noted that the notion of the '"Rainbow Nation"' was indeed a serious commitment to the ideals of national reconciliation and a means to achieve peace and unity in South Africa. Promoting the concept of a rainbow nation became synonymous with notions of social cohesion and integration. Buqa[211] has reviewed the past 20 years in light of the conflicting tensions that have developed in the contemporary South African context. He has suggested that within the context of the new democracy and the enthusiasm to promote a capitalistic open market that established an increased growth in consumerism, materialism and a growth in ownership of urban property, these values have conflicted with traditional African Ubuntu beliefs, which include community, sharing, solidarity and a collective work ethic.[212] He questions how the impact of change has taken place within a religious and spiritual context that promoted family-orientated values, and sustained community sharing.

Buqa[213] has therefore highlighted an essential religious connotation of the term '"Rainbow Nation"' that has needed to be evaluated. He has referred to Tutu's theological beliefs that resonate with the shaping of a new South African identity and that sustain a collective belonging and togetherness for all South Africans. Tshawane[214] has suggested that Tutu's conceptualisation of an inclusive South African community has been developed according to a triadic doctrinal formulation including: (i) the Imago Dei, the creation of humanity in the image of God; (ii) the Delicate Networks of Interdependence (African Spirit of Ubuntu); and (iii) Ecclesiology, which represents the Kingdom of God on earth. Tutu has therefore painted a universal vision for '"the people of God"', that is inclusive of humanity and insists upon transcending the barriers of division: race, ethnicity, gender, age and religion. Tshawane[215] has raised concerns about the manner in which this ideal and inclusive South African community can become a lived reality for all those who abide within the nation. He has stated that the understanding of 'community' is more complex and has required further study in order to develop a comprehensive understanding of the term, and to sustain the need for inclusivity, solidarity and compassion despite the reality of overwhelming contextual challenges.

[210] Buqa, "Storying Ubuntu as a Rainbow Nation," 1.
[211] Buqa, "Storying Ubuntu as a Rainbow Nation," 4.
[212] Buqa, "Storying Ubuntu as a Rainbow Nation," 4.
[213] Buqa, "Storying Ubuntu as a Rainbow Nation," 4.
[214] Nwamilorho Tshawane, "The Rainbow Nation: A Critical Analysis of the Notions of Community in the Thinking of Desmond Tutu" (PhD diss. University of South Africa, 2009), 3.
[215] Tshawane, "The Rainbow Nation," 3.

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Buqa[216] has indicated that the complexities of the religious connotations of the notion 'people of God' need to be addressed with more sensitivity and understanding of the conflicting tensions created by the Apartheid era and the predominantly white Afrikaans Church, which maintained an identity as 'Die Volk' and communicated a uniquely special relationship as 'the chosen people of God'.[217] Tutu has been determined to overcome these differences and establish unity through emphasising of the rainbow as a symbol of peace, forgiveness, diversity and the fulfilment of God's promises for all people to prosper in harmony. Krog[218] has investigated beyond the religious connotations and suggested that both Mandela and Tutu had a deeper sense of self that assisted them during times of great suffering and uplifted them to endure criticism and hardship. She has argued that a further understanding of this self-knowledge that Mandela and Tutu exhibited would demonstrate a deeper appreciation and value of an African ontological aspect of 'self' that could assist the Church today, particularly within a focus on relationships of diversity and difference.[219]

However, as the years of the 'Hope Journey' in the newly formed democratic South Africa unfolded and it had become evident that the expected changes in South Africa were not being implemented as promised. This had a direct link to the economic infrastructure of the country and disparities in employment opportunities, education and housing conditions.[220] Now, not only faced with internal political shifts, Mbeki, as the representative of leadership and direction, was urgently required to steer South Africa towards a positive future. The forceful and demanding impact of globalisation and Westernisation placed new pressures on the country, which was once sanctioned by international trade during the Apartheid era. Connell has suggested that it was Mbeki's timeously presented vision of the African Renaissance[221] that sought to bring about a more relevant and authentic way of being and belonging for South African citizens during this transitional time. Mona and Kaschula[222] have reiterated that Mbeki's reign as the national democratic leader of the country would indeed be one of great challenges, especially on the brink of a new millennium. Mona and Kaschula[223] have stated that the conceptualisation of an African Renaissance during this timeframe could be the

[216] Buqa, "Storying Ubuntu as a Rainbow Nation," 7.
[217] Evans, "The Televised Birth of the Rainbow Nation," 312.
[218] Antjie Krog, "'The Young Wind Once was a Man' Exploring the Work of /Xam Informants, Nelson Mandela and Archbishop Desmond Tutu to Identify how a Specific Way-of-Being can Redefine Forgiveness, Reconciliation and the Self," *International Journal of Public Theology* 8 (2014) 374.
[219] Krog, "'The Young Wind Once was a Man,'" 374.
[220] Myambo, "Capitalism Disguised as Democracy," 72.
[221] Connell, "The Heart of the Problem," 16.
[222] Godfrey Mona, and Russell Kaschula, "Mbeki's African Renaissance Vision as Reflected in IsiXhosa Written Poetry: 2005–2011" *International Journal of African Renaissance Studies* 13, no. 1 (2018): 113, https://doi.org/10.1080/18186874.2018.1457616.
[223] Mona and Kaschula, "Mbeki's African Renaissance Vision," 114.

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reason why, 20 years later, it remains an influential concept of African expressionism. Although this notion was not the original work and thought of Mbeki, the timing and context of his articulation of the African Renaissance led to him being viewed as the pioneering leader of a new way to be African, and especially a new way to interpret being South African. It was Mbeki's voice that declared the message of hope to those in search of meaning and purpose, in addressing what lay beyond the philosophical notions of self-confidence and self-reliance and bringing to the fore the issue of identity and of belonging.[224] Mbeki thus affirmed the need for South Africans, as well as all Africans, to redefine themselves. In doing this, there was the freedom to rely upon their own essential ideas and concepts rather than that of any external forces. He placed the invitation in front of South Africans to determine, within this context of the new South Africa, who they were and could become, to stand proudly, hope for and to strive towards living worthwhile lives that enhanced the lives of all.

2.5.3. Over the Rainbow and into the Present

It is now just over 25 years later, and South Africans can only hear the whispering remnants of the mantra of the 'Rainbow Nation'. The hopeful slogans of national pride appear at eventful international sports stadiums where national flags fly high but soon disappear when facing the turbulent winds of reality in harsh conditions. Despite the optimistic views that recognise the radical changes in both political structures and theological frameworks, Swart[225] has argued that a large majority of the population continues to suffer economically and socially. Connell[226] has suggested that the newly implemented democratic systems have tendered to favour an elite group at the exclusion of the majority, who feel that social injustice has once again not been effectively addressed, and that their suffering remains unacknowledged, resulting in an increase in poverty and unemployment and adding to an emotive build-up of resentment and tension. Witnessing increased poverty, as well as limited housing, infrastructure, and service delivery, such as water and sanitation, has resulted in tension and resentment that has often been released in the form of violence. According to Nell,[227] violence related to drug syndicates, gangsterism and crime are now more prevalent in communities than ever before. He has also highlighted the concerning factor of a culture of increased consumerism and materialism,

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[224] "Mbeki address at the University of Havana, Cuba 27 March 2001," Department of International Relations and Cooperation Republic of South Africa, accessed 12 December 2019, http://www.dirco.gov.za/docs/speeches/2001/mbek0328.htm.
[225] Marichen Van der Westhuizen, and Ignatius Swart, "The Struggle against Poverty, Unemployment and Social Injustice in Present-Day South Africa: Exploring the Involvement of the Dutch Reformed Church at Congregational Level," *Stellenbosch Theological Journal* 1, no. 2 (2015): 732, https:// doi:10.17570/stj.2015.v1n2.a35.
[226] Connell, "The Heart of the Problem," 19.
[227] Ian Nell, "In Search of Meaning: Moving From the Prophet's Voice To Prophecy in Community; a South African Perspective," *Scriptura* 102 (2013): 562, https://doi.org/10.7833/102-0-615.

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which has impacted negatively on South Africa. This has caused a growing sense of pressure and daily stress for many citizens.

Connell[228] has pointed out that another contributing factor to this South African contemporary search for identity and belonging, pertains to the ending of the Apartheid era. It was during the time of an Apartheid government that opposition grew from all spheres of daily life. Connell[229] has indicated that many South African citizens united together forming a group cohesiveness that may be recognised as the 'collective resistance', which gave them a sense of belonging as well as purpose. When both the political and social constructs dissolved under the new democratic government, so too did this unified group. No longer were South Africans united by their fight against the Apartheid system nor were they identified by their cause to fight for freedom. Connell[230] has highlighted that what had gathered South Africans together in a strong stance against Apartheid had now been lost. Now, as South Africa is recognised as a liberated nation, the country is transitioning through a period of loss and confusion. Identity has shifted and instead of being united by a cause, freedom has left individuals fighting for their own survival.

Competition, greed and independence have replaced the collective interdependence and the communal quality of 'togetherness' that was experienced and known by those affected by the Apartheid system. Connell[231] has stated that this sense of loss and confusion has led to an increase in apathetic indifference, and ultimately to more nation-wide experiences of despair and disillusionment. The result of a national despondency is that it becomes increasingly difficult to perceive and even hope for a change within society. The despair leads to a very real experience of disillusionment and denies any form of perception or any connotations associated with an alternative worldview. It is in this sense that South Africans may truly be experiencing a 'homelessness' that calls for a tangible experience of a new way of being and belonging.

De Gruchy[232] has also highlighted this ongoing tension between word and deed, as South Africans continuously hear messages of hope, yet practically little has been implemented. He describes the ongoing dialogue and discussions around various worldviews in the search to

[228] Connell, "The Heart of the Problem," 16.
[229] Connell, "The Heart of the Problem," 16.
[230] Connell, "The Heart of the Problem," 16.
[231] Connell, "The Heart of the Problem," 16.
[232] John De Gruchy, *Being Human: Confessions of a Christian Humanist* (London: SMC Press, 2006), 2.

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understand what it means to be 'human'. Despite engaging in debates, De Gruchy[233] has declared that it was only once he had sought to share in the vulnerability of the pain and suffering of his fellow South Africans during the Apartheid era, that he began his journey in comprehending humanity with a new experiential perspective. In learning to embrace this journey on a personal level, he discovered that he could belong to the formation of a united struggle that focussed on both human dignity and human equality. De Gruchy[234] has thus explained his understandings of a shared identity, which contributed to his yearning to discover the meaning and purpose of being human together.

From his challenging experiences in the anti-Apartheid struggle, as well as his observations of other formative international and national crises, De Gruchy[235] has sought to study the dynamics of a common humanity when faced by turmoil, pain and suffering. He points out that during times of great human suffering, such as natural disasters or political warfare, what becomes most commonly visible to others, especially now with access to social media, is the inexplicable experience of human solidarity and comradery. Unspoken and yet tangible messages of hope are experienced together as victims seek to establish new ways of living and recognising moments of victory as well as creating opportunities to move forward. De Gruchy's[236] desire for the common good that extends beyond crisis has led him to explore means to promote daily experiences of sharing, of encouraging communities to overcome local challenging circumstances with creative solutions and to combat experiences of loss and helplessness by bringing together members of communities in a united manner. He has suggested that the barriers to common sharing and human dignity exist when national leaders place emphasis on political and economic gain at the expense of the majority. When greed, power and manipulation override the values of social justice, equality and respect, the germinating seed of desire to live together for the wellbeing of all is destroyed.[237]

The recent crisis of the COVID-19 pandemic seen a presidential plea for solidarity and a mutual respect for all. President Ramaphosa has promoted a 'togetherness' that he has voiced as the only way forward for South Africans to deal with this pandemic. This process will require sharing the needs of others, and demonstrating courage and sacrifice. Ramaphosa has urgently requested that South Africans choose to obey the lockdown regulations put in place for reasons of safety and protection. He requested the nation to recognise the present situation in light of a safe future. Despite the ongoing tension, debate and criticism from political,

[233] De Gruchy, *Being Human,* 12.
[234] De Gruchy, *Being Human,* 12.
[235] De Gruchy, *Being Human,* 13.
[236] De Gruchy, *Being Human,* 13.
[237] De Gruchy, *Being Human,* 13.

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economic and health sectors against the government for the decisions and policies that have been made, Ramaphosa has vulnerably displayed a leadership style that is open to admitting the mistakes that were made and in leading by example. One third of the salaries of the president and his cabinet ministers has been given to the Solidarity Fund.[238] Furthermore, the President has expressed his regret in the errors that have been made and has stated that he and the government council will continue to listen and strive to rectify these problems.

2.5.4 Economics, Land Reform and Cultural Identity

To the frustration of the majority of South Africans, there has been no radical economic change in the country. In fact, much to the disillusionment of many, the economic situation has declined further, and rates of unemployment have increased. The new democratic state that had once extended the hope and promise of a better future has slowly dissolved into a mixture of corruption, crime and negligence. The increase in unemployment has particularly impacted on social infrastructures and the growth of informal settlements has increased significantly. The number of white South Africans living below the poverty line has also escalated. Visible signs of this present reality in South Africa can be clearly recognised in the change within the demographics of informal living. The growth of white informal settlements is just one example of such a reality. The transition of power, control and status from a previously advantaged white minority group to a previously disadvantaged grouping has added to a sense of displacement, not only on a national level but, significantly, also on a local and individual level.[239] Further examples of this economic instability have been associated with the political process of land reform. Here, the restitution and redistribution of land seeks to address the issues of forced removals before and during the Apartheid era.

Connor[240] has sought to understand the cultural implications of the implementation of South African land claims rights. As a result, she recognises that the impact on cultural identity is not simply a matter of possession, but is concerned with the concept of belonging. The ongoing challenges concerning land, ownership and title deeds have often been focused on addressing social and political justice for the victims of forced removals. Connor[241] has argued that there

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[238] The Solidarity Fund is a South African government initiative to raise funds in response to the needs arisen during the COVID-19 pandemic. This includes health care and safety measures, testing, hospital and medical infrastructures and resources. See https://www.vukuzenzele.gov.za/solidarity-fund-helps-combat-covid-19.

[239] F O'Reilly, *"Tough Times for White South African Squatters".* Mail and Guardian, 2010. https://Mg.Co.Za/Article/2010-03-26.

[240] Teresa Connor, "Place, Belonging and Population Displacement: New Ecological Reserves in Mozambique and South Africa," *Development Southern Africa* 22, no. 3 (2005): 365, https://doi.org/10.1080/03768350500253179.

[241] Connor, "Place, Belonging and Population Displacement," 366.

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is too often an exclusive approach that has more to do with location and place. There is a need to also address the psychological, emotional and social needs associated with space and belonging. There needs to be a collaborative understanding of the anthropological, social and cultural identity of space and place. Heritage and ancestral connections with identity and belonging should not be ignored, as South African communities search for belonging. For this reason, 'homecoming' is an historical occupation of landscapes that pertains to notions of belonging and identity. Homecoming is a process of empowerment in addressing concerns of helplessness, displacement and homelessness while searching for meaning and purpose. The acknowledgement of spatial movement as a validated approach in addressing dislocation and displacement, as well as social injustice, may indeed have an impact upon social relationships and the transformation of social infrastructures.

2.5.5 Globalisation and Westernisation – Friend or Foe?

The timing of the new Constitution within the framework of globalisation and Westernisation has impacted on the development of South Africa. Connell[242] has argued that these complexities amidst the restructuring process after the Apartheid era have been incredibly challenging. Connell[243] has stated that there are many impacting factors, and has also recognised the disadvantages of global and Western trends that need to be consciously addressed in South Africa. As a result of the overt struggles against colonisation and Apartheid, the historical disparities and inequalities in resources, power and authority and conflict between ethnic groups increased, and certain privileges were prejudicially ascribed to various groupings. In a predominantly capitalistic economic system, it is those who gained the necessary educational skills who have been equipped for a Western perception of success and wealth. The ongoing struggle that South African society experiences with the demands of globalisation and Westernisation is thus overwhelming, particularly amidst the imbalance of distributed resources. Within this existing atmosphere of scarcity for the majority of the population, the limitations of resources to cover basic daily needs is a further challenge with which South Africans have to contend. The ongoing challenges in political and socioeconomical environments contributes to add tensions and raises concerns for basic human rights. The reality of migration impacts the nation's labour force. Although the international professional segment has been influenced by national work visas and exchange programmes, it is the more prominent dilemma of asylum seekers that has raised concern. The increase in hate crimes associated with xenophobia has become an ongoing national

[242] Connell, "The Heart of the Problem," 17.
[243] Connell, "The Heart of the Problem," 17.

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crisis.[244] These events of crime, violence and abuse have left the scars of woundedness in many South African townships and emphasies the urgent need for advocacy for reconciliation, as well as the transformation of such detrimental experiences of despair and disillusionment.

'Crisis management' have become buzz words for many South Africans. The nation has certainly not been excluded from the worldwide environmental crisis of climate change. Depleted and limited natural resources, natural disasters and erratic weather conditions have become additional challenges. A literal exodus of South African communities, once reliant on subsistence farming, now pressurise urban areas across the country in search of alternative methods of earning a living. This expansion of urban living has had a detrimental impact on an already poor infrastructure. The alarming rate of developing informal settlements struggling to meet basic needs has resulted in the use of a variety of coping mechanisms: alcoholism, drug abuse and other forms of illegal activities, all of which negatively impact on the wellbeing of communities. There has been growing concern for the social welfare of local communities in the face of globalisation. The establishment of international organisations, as well as the promotion of local humanitarian projects have become a means of addressing worldwide health policies and in advocating and lobbying for human rights. The South African context reflects a growth in concerns, not only for implementing human rights, but also about advocating equal opportunities to access physical resources. More recently, the emotional wellbeing of individuals has been of critical attention, as the rate of depression and suicide has increased.[245]

2.5.6 Social-Cultural Identities

In recent studies, Wassenaar et al.[246] have focussed on the pressures and stresses placed upon many communities within the South African context. Their study paid attention to the impact of Westernisation upon South African cultures. A limitation of their study was that it was restricted to the Indian culture in South Africa. The results of this study recognised the sociocultural transitions and tensions that influenced gender dynamics and marriage relations as well as economic positioning within the cultural context of family-orientated small businesses. Evidence has revealed an alarming increase in suicide amongst Indian women facing these transitional socio-economic dilemmas. Wassenaar et al.[247] compared these

[244] Michelle Atlas, "Experiencing Displacement: Using Art Therapy to Address Xenophobia in South Africa," *Development* 52, no. 4 (2009): 531–36, https://doi.org/10.1057/dev.2009.74.
[245] See Chapter 2, section 2.4.1.
[246] Douglass Wassenaar, Marichiene van der Veen, and Anthony Pillay, "Women in Cultural Transition: Suicidal Behavior in South African Indian Women," *Suicide and Life-Threatening Behavior* 28, no. 1 (1998): 85, https://doi.org/10.1111/j.1943-278X.1998.tb00628.x.
[247] Wassenaar et al. "Women in Cultural Transition," 87.

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results to international studies that revealed similar findings and have demonstrated the implications of Westernisation on other Eastern cultures. In both international and national studies, suicide-related cases and sociocultural changes in non-Western cultures and the impact on lifestyles, behavioural practices and rites have increased drastically. At a national level, cultural diversity is often recognised as having favourable advantages and even acknowledged as an asset for the state. However, both psychologists and sociologists have expressed concerns for local communities, where family units and individual lifestyles are impacted by cross-cultural influences.

In many different forms and arenas, South Africans engage and interact cross-culturally, for example in the fields of education, recreation, social media and, particularly, mass communication in the form of entertainment, advertising and marketing. Conflict has arisen as it becomes evident that the personal hopes, aims and desires of younger members contrasts to that of older and more traditional members of the community. This is especially evident in non-Western communities where patriarchal systems continue to dictate the role of men and women in society. However, as more opportunities arise for women in education, especially tertiary education, occupational flexibility gives more women the economic empowerment and freedom to become more independent. This results in a dynamic impact on the social construction of interrelations between various members of the community. Networks of previously held positions, roles and identities in traditional patriarchal cultures are now experiencing tension and conflict, as women seek to change their status and are empowered by positions of leadership and authority.

2.5.7 Recall and Recollect: A Tradition of Formation

Silence has certainly played a role in disabling and incapacitating the cries of a hurting and agonising nation. The Apartheid government regulated the flow of public information, shaping and informing the circulation of news reports. Restrictions and legislation controlled the voice of a voiceless country. It is not only freedom of speech but also the liberation of interpretation that equips the healing of a nation. The retelling of events is not simply a process of repetition, but the restoring of memory. Processes such as the Truth and Reconciliation Commission, not only created the opportunity to share past pain, but also provided a space for the revealing of ongoing suffering from these events. It was intentional to establish an experience of safety in which healing may lead towards forgiveness and reconciliation. It is here that South Africans witnessed the empowerment of listening, holding and sharing personal experiences of

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suffering, betrayal and despair. According to Gobodo-Madikizela,[248] it not possible to disregard or even discount such horrendously frightening events, in which the majority of South Africans encountered a political system that abused and violated their basic human rights. The only way forward, which Gobodo-Madikizela[249] has offered, is to open space for voices to give rise to injustice, especially their own personal journey with suffering. She has stated that silence has only closed doors, and here closed doors remain for many South Africans a form of shame, secrecy and denial. Furthermore, she insists that the prevention of reforming and regathering of identity and belonging of those seeking wholeness and healing from the experiences of victimisation may detrimentally contribute to a wheel of continuous violence and abuse.[250] She has stated that too often her research has demonstrated that those who have been oppressed, have suffered under oppressive rule, find themselves as liberated oppressors. The cost of freedom is responsibility and accountability for the liberated position of empowerment. For this reason, Gobodo-Madikizela,[251] has insisted that victims of injustice are given the opportunity to not only discover their own humanity, but are permitted to engage with their perpetrators, who reencounter them as human beings. She has emphatically pointed out, however, that denial of the humanity of perpetrators, impedes the process of reconciliation, which requires the harsh reality of the journey of forgiveness.[252]

2.5.8 Truth and Reconciliation

The Truth and Reconciliation Commission (TRC)[253] recognised the immediate need to address the past afflictions, sufferings and injustices of the Apartheid era in South Africa. Gibson[254] has stated that this process overtly sought to create a political culture that was not only respectful of human rights, but would sustain a climate that could not revert to a system that permitted social injustices and atrocities. Gibson[255] has recognised the TRC as a process

[248] Professor Gobodo-Madikizela was involved in the work of the Truth and Reconciliation Commission. As a member of the committee, her passion for social justice led her into new areas of research within the field of psychology. Her studies have had an intentional focus on the dynamics between victims and their perpetrators, in pursuing concepts such as forgiveness and reconciliation. Gaining better understanding of trauma cases, Gobodo-Madikizela has sought to focus on both individuals and communities who desire to find a new way of living, with meaning and purpose, after facing such terrifying experiences, which for many victims were not once-off events. See Corporate Communications, Stellenbosch University “Prof Pumla Gobodo-Madikizela Receives Third Honorary Doctorate,” 2019, 5.
[249] Pumla Gobodo-Madikizela, *A Human Being Died That Night: A Story of Forgiveness* (Claremont: David Philip, 2003), 15.
[250] Gobodo-Madikizela, *A Human Being Died That Night,* 15.
[251] Gobodo-Madikizela, *A Human Being Died That Night,* 17.
[252] Gobodo-Madikizela, *A Human Being Died That Night,* 17.
[253] See section 2.5.2 for additional historical details.
[254] James Gibson, “Truth, Reconciliation, and the Creation of a Human Rights Culture in South Africa," *Law and Society Review* 38, no. 1 (2004): 5, http://www.Jstor.Org/Stable/1555111.
[255] Gibson, “Truth, Reconciliation and the Creation of Human Rights,” 5.

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that would address the past, and at the same time ensure a future hope. By its very name and nature, the Truth and Reconciliation Commission has sustained various forms of critique as a process for healing a politically and socially wounded nation. Gibson[256] has indicated that the deliberate focus on the process of reconciliation had to be sustained by the emphasis on truth. He has stated that the aim of the Commission was to achieve a set of cultural values that would acknowledge past infringements that violated human rights and build a new political culture that would sustain a new South Africa with a focus on human rights. Gibson[257] has expressed that the process of the TRC has given sufficient evidence to support a theory of "truth-participation". He has explained that a collective memory of a nation is directly affected by the values of individuals and he advocates for a communal development of a new culture.[258] This requires members of communities to accept moral and political responsibility for the development of a culture that promotes human rights within the context of conflict and tension in a non-violent manner.

Du Toit[259] has stated that an evaluation of the effectiveness of the TRC requires the inclusion of a critique of the leadership at the time of its implementation, as well as the succession of leaders who were responsible for sustaining its processes. The messages communicated by this leadership structure have needed to be addressed and the initial promises made by the leadership team that was involved in the early development stages of the TRC. Du Toit[260] has added that review should also include what the Commission promoted and advocated during the process as messages about reconciliation were communicated. He has highlighted that these messages sought to gather a corporate acceptance by the nation as the Commission persuaded an interdependence and an obligation to both justice and inclusivity. Du Toit[261] has illustrated that there has been a detrimental impact based upon the insufficient fulfilment of the promotions and promises made by the TRC' leadership team. As new democratic leaders strived to continue to sustain the commission's work of 'truth' and 'reconciliation', their actions have been scrutinised and, despite significant achievements, a nation has been left despondent and in despair by the national leaders' actions of dishonesty and betrayal. Du Toit[262] has pointed out that the government failed to fulfil its mandate and reneged on promises of compensation to those who had suffered during Apartheid. Furthermore, there was a steady

[256] Gibson, "Truth, Reconciliation and the Creation of Human Rights," 5.
[257] Gibson, "Truth, Reconciliation and the Creation of Human Rights," 6.
[258] Gibson, "Truth, Reconciliation and the Creation of Human Rights," 6.
[259] Fanie du Toit, "A Broken Promise? Evaluating South Africa's Reconciliation Process Twenty Years on," *International Political Science Review* 38, no. 2 (2017): 169, https://doi.org/10.1177/0192512115594412.
[260] Du Toit, "A Broken Promise," 169.
[261] Du Toit, "A Broken Promise," 169.
[262] Du Toit, "A Broken Promise," 170.

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increase in governmental corruption, and a conflicting denial that existed in white communities that has led to a national despondency and questioning of the hope established during the TRC process and the contrasting actions and failure to deliver these in the years following TRC.

Gibson[263] has therefore explored areas that have raised concerns in discerning the effectiveness of the process in that the TRC hoped to achieve. The validity of striving for reconciliation to take place in South Africa may occur through analysts who offer both criticism and praise for the work of the Commission. Gibson[264] has added that empirical research must include the voice of South Africans to express concerns and apprehension. Such research should explore the areas of amnesty, forgiveness, restitution, justice and law. Gibson[265] has addressed how South Africans have felt towards the concept of amnesty, in terms of social injustice and institutional legal systems. The question of reconciliation has to address the extent to which forgiveness is understood and practiced, and the degree to which individuals, communities and institutions participate together in these processes. Gibson[266] has highlighted that, for many South Africans, the TRC placed more emphasis on the role of individuals during the Apartheid era and permitted institutions, such as the Church, to avoid accountability for their actions.

The TRC has had to grapple with the concept of reconciliation, in both expressing its meaning and its practical application within the context of South Africa. Honoable Abdullah Omar,[267] Minister of Justice for the Republic of South Africa and Member of Parliament in 1997, addressed this dilemma, when he voiced that before attempting to address ‘reconciliation’ in South Africa, the commission needed to clarify what reconciliation was not. He has insisted that reconciliation was not between democracy and Apartheid, nor between South Africans and this contextual situation, nor between good and evil. The only way to describe reconciliation is to acknowledge that reconciliation must take place between people, within a morally acceptable basis. In order to guide this process, the TRC used international guidelines for human rights and human dignity.[268]

[263] Gibson, “The Truth about Truth and Reconciliation," 341.
[264] Gibson, “The Truth about Truth and Reconciliation,” 342.
[265] Gibson, “The Truth about Truth and Reconciliation,” 341.
[266] Gibson, “The Truth about Truth and Reconciliation,” 342.
[267] Abdullah Omar, "Truth and Reconciliation in South Africa: Accounting for the Past," *Buffalo Human Rights Law Review* 4 (1998): 5.
[268] Omar, “Truth and Reconciliation,” 6.

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Thaler[269] has recognised that the ambiguities and conundrums of reconciliation, forgiveness and freedom can be addressed in a more comprehensive manner that takes creativity and art into consideration. This creative process offers a profound alternative, in which the playful imagination unfolds new possibilities to address the complexities of tension, pain and suffering and permits the possibility of a negotiated way forward, rather than the restrictive suppression of anger, resentment and retribution. It is a process that may engage with the art of ambiguity, contradiction and uncertainty, and dance in liminal spaces. It is not anxious of the unknown but, at the same time, it is not naïve about the reality of evil, hatred and suffering and thus it does not promote the idealism of fixed solutions.[270]

Both forgiveness and reconciliation are processes that require time, space and vulnerability. Furthermore, these processes that assist in empowering the voices of victims and perpetrators require language that may enable their narratives to be shared with integrity. The language of trauma involves the process of remembering and retelling as past events of violence, abuse and crime are recalled and relived. There is, in a sense, a gap between what is being communicated and what has been experienced.[271] It is in this liminal space that healing begins to occur. Gobodo- Madikizela[272] has also demonstrated the importance of paradox that pertains to the language of trauma. On the one hand, it allows the victim to express and relive the event with another; to be held by a listener is to be seen and recognised. However, it also distances the victim from the listener, as words will unfortunately fail to communicate all that the victim hopes to share. In this way, the language of trauma is more about encounter and presence, than it is about factual evidence of what took place. It is about creating space for the concepts of time, in which past, present and future realities exist in one place, providing healing, transformation and hope.

In the search for identity and belonging in the contemporary South African context, it is necessary to be mindful of the imposing and influential characteristics of Western culture. According to Sesanti,[273] the historical European desire of colonisation – to sustain the notion of empire and kingdom – has established universal values and cultural practices, which have resulted in the process of colonising African tradition. Liberation from this concept of one universal culture would enable the South African context to be diverse, and equip South

[269] Mathias Thaler, "Reconciliation through Estrangement," *Review of Politics* 80, no. 4 (2018): 649, https://doi.org/10.1017/S0034670518000505.
[270] Thaler, "Reconciliation through Estrangement," 649.
[271] Gobodo-Madikizela, *A Human Being Died That Night,* 85.
[272] Gobodo-Madikizela, *A Human Being Died That Night,* 85.
[273] Simphiwe Sesanti, "Decolonized and Afrocentric Education: For Centering African Women in Remembering, Re-Membering, and the African Renaissance," *Journal of Black Studies* 50, no. 5 (2019): 434, https://doi.org/10.1177/0021934719847382.

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Africans to embrace differences and become more accepting of others. It will require more effort than just attempting to establish a decolonised state. Sesanti[274] has offered the paths of remembrance. Here, the task of intentionality occurs. In taking the time to promote the act of remembering an Afrocentric culture, rather than spending time opposing the influence of a Western lifestyle that tries to create compromise, a process of proactively enabling a way of life that celebrates African tradition is promoted. The act of remembrance is a process that should include celebration and affirmation. It is an event of recalling past events in a manner that honours a holistic approach to remembering. It is therefore inclusive in paying homage to events with truth and integrity and having an outlook that can revisit the past in order to establish a way forward with a tangible experience of hope. It need not focus on either the victim nor the victor, which may promote a dualistic view of failure or success, but rather on the identification of wrestling with and overcoming the often-harsh realities of the conditions and circumstances of life itself with perseverance and resilience.

Mpolo[275] has described the effectiveness of the language of remembrance together with rites of passage in African culture in order to communicate meaning that is often restricted by everyday language. These language devices used in the African context give expression to such powerfully emotive rites of life. These would include birth, marriage and death. Mpolo has stated that, historically, African proverbs, traditions, signs and rituals were simply denied by the Western Christian Church and that this created tension and uncertainty for African communities in South Africa. The need to be able to now reconcile these helpful language devices for communicating meaning and purpose to life events becomes a pastoral role for ministry. Mpolo[276] has highlighted that African theology is more oriented towards a community experience that is formed through participation in spiritual ceremonies, than it is concerned about the representation of doctrinal beliefs. Group belonging and group participation, therefore, are essential elements of social identity.

2.5.8 Freshly Grounded: South African Belonging and Identity

The notion of ‘ubuntu’ is a descriptive perspective of belonging and identity in African culture. It remains a relevant and topical point of discussion within the contemporary context of change within South Africa. Understood as an ancient African proverb, it may be translated by various African tribal interpretations. For example, the Nguni translation of ‘ubuntu’ is understood as the following, ‘A person is a person through other persons’. Perhaps less well known to

[274] Sesanti, “Decolonized and Afrocentric Education,” 434.
[275] Masamba ma Mpolo, “African Symbols and Stories in Pastoral Care”, *The Journal of Pastoral Care* 39 no. 4 (1985): 314.
[276] Mpolo, “African Symbols and Stories,” 314.

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Westerners is the Xhosa proverb, which depicts the interdependency inherent in ubuntu: 'No genius is so clever that he can scratch his own back'.[277] There have been many advantageous attributes associated with this notion of Ubuntu, especially when attempting to address the detrimental effects of both global and Western influences within the South African context. Western capitalism has promoted individualism, competition, materialism and, most significantly, an increase in debt in South Africa. Recalling a sense of community, creating a sense of identity by sustaining a sense of belonging, and recognising the need and importance of each member of the community are certainly values that would promote building a sense of unity. Too often, conflict is created as a result of tension between Western and African cultures, which could arguably be used together in an inclusive and integrated approach to community living.[278] There has also been overt struggles with interpretations and research studies that has needed clarity on cultural terminology to avoid misinterpretation.

Meiring[279] has questioned the restrictive and narrow idea that 'ubuntu' has been described as a philosophical expression that pertains to personhood in the South African context. As he sought to understand its application to the law and theology, he has unfolded the implications of how the notion of 'ubuntu law' impacts interpretations of human rights and human dignity. According to Archbishop Emeritus Desmond Tutu, 'ubuntu theology' affirms God's inclusive approach to humanity, and thus insists upon reconciliation and forgiveness for healing and wholeness. It addresses the restorative and gracious love of God, which seeks to build community and offer hospitality to all those seeking a sense of belonging. Tutu has sought to deliberately and intentionally focus on biblical metaphors, such as 'the family of God' and 'the body of Christ', to remind the community of faith not only of its core identity, but, as Tutu insists, also the practical implications of living out fundamental Christian values such as solidarity and equality.[280]

Tutu did not use the perspective of ubuntu as a singular lens with which to perceive either his own identity or the world; in fact, he held an integrated worldview. Tutu therefore ascribed to a network of influences that enabled him to develop a comprehensive and inclusive understanding of himself.[281] Battle[282] has addressed this poignant and seldom acknowledged

[277] Jacob Meiring, "Ubuntu and the Body: A Perspectve from Theological Anthropology as Embodied Sensing," *Verbum et Ecclesia* 36, no. 2 (2015): 1, https://doi.org/10.4102/ve.v36i2.1423.
[278] Ubuntu is a complex notion that includes a dynamic of interrelated concepts of human exchange and life, such as spirituality, culture, norms, social beliefs as well as practices.
[279] Meiring, "Ubuntu and the Body," 2.
[280] Meiring, "Ubuntu and the Body," 3.
[281] Michael Battle, *Reconciliation: The Ubuntu Theology of Desmond Tutu* (Ohio: The Pilgrim Press, 1997), 24.
[282] Battle, *Reconciliation,* 13.

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aspect of Tutu's conceptualisation of observation and integration. Battle[283] has expressed recognition of Tutu's integrated and insightful mind-set. In a very personal manner, he traces the historical developments of Tutu's life that have impacted on Tutu's identity. These include Tutu's early childhood, growing up within the political infrastructure of what would soon be implemented as the legalised form of Apartheid, and facing restricted opportunities in education and access to resources, which limited his early development.[284] His introduction to and engagement with Trevor Huddleston, an Anglican priest from the Community of the Resurrection, and his own involvement with the Anglican Church exposed Tutu at an early age to Western thought. These influences continued to impact him when he went to study at Kings College, London.

Tutu has given witness to the evidence of a dynamic network of social constructions that have played a role in his formation and shaped his identity. He has emphatically stated that, when asked to introduce himself, he begins with the essentials, 'I am a child of God, and I am your brother'. Here, Tutu demonstrates what is vital to his sense of self-worth, namely participation in the family of God, which is not divided by denomination, race or gender. These, he has stated, are extensions of his true identity and, as such, he is able to recognise the relationship of connectedness with every other human being made in the image of God. Tutu has affirmed that every human being is indeed a 'God-carrier' and a dwelling place for the Spirit of God, and he has stated that to deny this by mistreating any other human being is simply "to spit in the face of God".[285] It is evident that Tutu has been recognised as a political priest. He has acknowledged his role as priest within a very specific political context and he aimed to address social injustice in his role as a priest and theologian.[286] His opposition to the Apartheid regime was therefore a stand against social injustice, oppression, racial prejudice and the denial of basic human rights. Tutu acknowledges that this was his obligation to a biblical commandment and a priestly vow, which demanded that he sought to stand with the oppressed and speak out against the oppressor. His role as a political priest was in obedience to God and the Church.[287]

2.6 CHALLENGES FACING THE CHURCH IN SOUTH AFRICA

The Church today still values the voice of Tutu, as he continues to recognise the challenges that the Church encounters and as he remains steadfast in speaking out against injustice and

[283] Battle, *Reconciliation,* 14.
[284] Battle, *Reconciliation,* 15.
[285] Battle, *Reconciliation,* 31.
[286] Battle, *Reconciliation,* 160.
[287] Battle, *Reconciliation,* 160.

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all forms of prejudice. However, Louw[288] has recognised that the shifts in modern life have challenged and probed the very manner in which society has engaged in the shaping of social constructions within the contemporary context of South Africa. He has described how the Church within the South African context has many obstacles to face, including political and theological challenges. The radical deconstruction of political and social constructs has resulted in displacement, confusion, doubt and fear. It is as if the carpet has been swept from under the feet of South African society. The foundational structures that people were once accustomed to, and at the same time relied upon, have been radically altered. It is the dynamic and complexity of change that has brought into question the role of the Church in society. Proclaimed as a place and space of safety and security, the Church, according to Louw,[289] has now unfortunately been recognised by many South Africans as the instigator of mistrust and antagonist to its own ethos and vision. When a vision statement of an organisation, such as the institutional Church, is brought into question for integrity and authenticity, its reliability and credibility are no longer trusted. The Church has had to wrestle, engage and confront its hierarchical, patriarchal and authoritarian structures, particularly within the role of leadership. It is therefore imperative that the Church in South Africa, finds its collective voice, and that it is able to address and express the unity to which it is called and proclaims to be.

2.6.1 Homesickness: The Pilgrims Long to Return Home

It is with urgency that the Church must respond to questions pertaining to sustainability and a hopeful way forward. These questions need to address a new way of being, in which unity, cohesion and a sense of togetherness extend beyond Rugby World Cups and maintain a viable and concrete sense of solidarity for all South Africans in the context of change and transformation. In the midst of political unrest, economic instability and institutional conflict, as well as the diversity of culture and the longing for safety and security, South Africans need to hear, experience and hold onto a message of hope that creatively portrays a life together and one that depicts the present moment as a way forward into a foreseeable future of prosperity. South Africans must seek a means of living in liminal spaces. It will be necessary for the Church to be both a place and a space in which it may fulfil its vocational calling. It must witness Christian integrity and testify to Christian identity by adhering to a narrative of good news, proclaimed as the Kingdom of God.

It is into this contemporary context that the Church is challenged to find an authentic voice, with which it can express a solidarity with its community, and that will call the Church into a

[288] Louw, "Ekhaya," 3.
[289] Louw, “Ekhaya,” 5.

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role of vulnerability. This attribute of homecoming, which is hospitable and inclusive, is not simply a tolerance or an acceptance of difference. Neither is it a compromise of viewpoints and opinions. Instead, it is a real engagement with differences and promotes understanding and relational connection. The word 'ekhaya' describes the notion of belonging as the place to call home and is closely related to the concept of ubuntu – the interconnectedness of relationships. Identity and belonging are no longer defined by Western ideologies of individualism and independence, but rather as the individual who can only find personhood in relation to other members of the group.[290] An integrated approach is one that can incorporate the attributes of all cultures and recognise the manner in which the body of Christ may indeed operate holistically as one body consisting of many members. Louw's[291] vision of 'ekhaya' is the context in which there is a healthy space and place in which the faith community can thrive. It is this concept of hospitality that may lead to insightful ways to address such challenges as xenophobia and terrorism. The violent, abusive feelings of separation and isolation, as well as the emotional anxieties of fear and hatred, are reimagined as the recreation of homecoming that establishes an environment of welcome and inclusivity. The Kingdom of God as an alternative reality for the concept of home does not and cannot exclude or ignore the reality of the contemporary context. It recognises the need for a home of equality, social justice and wellbeing within the parameters of a democratic, capitalist and Western-influenced civil society. It is here that the Church extends the welcome into the Kingdom as a different way to perceive life, challenges and previously-held attitudes, bringing transformation, healing and reconciliation.

The contemporary understanding of the notion of 'home' is influenced by modern global trends, the shifts in institutional structures and social constructs as well as the rapid change experienced by society in the advancements of technological developments and communications channels. This chapter has explored how these global trends have predisposed communities to a state of displacement, uncertainty and instability as international affairs and global economic markets are continuously exposed to a volatile environment, thus consistently changing and requiring adaptability. Furthermore, this chapter has demonstrated the impact of globalisation upon the South African context, particularly from 1990 to 2017, and addressed contemporary concerns for the Church, as members of the faith community give voice to their needs for a renewed sense of belonging and a more meaningful expression of identity as South Africans.

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[290] Daniel Louw, "Noetics and the Notion of 'Ubuntu': Thinking within an Intercultural Hermeneutics and Philosophical Approach to Theory Formation in Practical Theology" *International Journal of Practical Theology* 15, no 2 (2011): 173, https://doi.org/10.1515/IJPT.2011.033.
[291] Louw, "Noetics and the Notion of Ubuntu," 174.

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Chapter 3 addresses these contemporary South African challenges, specifically as these concerns relate to the Church. It offers the Kingdom of God as an alternative reality to the faith community, as the chapter reflects upon theological and biblical perspectives of the Kingdom. In addition, an inquiry into the use of language as a means to assists the Church with communication is discussed.

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CHAPTER 3: PRESENTING AN ALTERNATIVE REALITY

3.1 INTRODUCTION

This chapter investigates the ongoing biblical discourse pertaining to the Kingdom of God as various interpretations present alternating approaches. This exploration into the Kingdom of God aims to discuss theological dynamics that offer the Kingdom as an alternative reality for the community of faith as it addresses both a spiritual and social gospel. The dialogical and debatable differences reveal interpretations that relate to spatial, temporal and relational aspects, these will be viewed as contributions to an inclusive, open and flexible approach to understanding the Kingdom of God. Furthermore, it is necessary to grasp a broader understanding of the role of language as a mean to communicate concepts that extend beyond cognitive and rational thought and may offer the contemporary Church a manner to include both an emotional and experiential approach. The use of imaginal and creative language is explored as an interactive and engaging perspective to communicating the good news of the Kingdom of God and may present the joy, reverence and revelation that offers tangible experiences of hope to the faith community.

This chapter therefore explores various perspectives of understanding the phrase 'Kingdom of God' as well as different theological approaches to this biblical notion. It also seeks to demonstrate how imaginal language, such as parables and metaphors, is used to expand traditional concepts of God's Kingdom. At the same time, the chapter establishes grounds for revisiting Jewish and first century interpretations of biblical linguistic techniques and offers suggestions on how to communicate meaning and relevance in a contemporary South African context. These suggestions include the playful and creative functions of the imagination and flexible role of reframing.

3.1.1 The Kingdom of God as an Alternative Reality

Given the current contemporary demands facing society due to the complexity of global trends and Western influences, such as capitalism, there is an increasing need for stability and wellbeing in communities overwhelmed by fear and anxiety. The rapid rate of change in development and technology has impacted lifestyles and social constructs, and there is a growing need to address the experience of displacement and uncertainty. As discussed in Chapter 2,[292] the South African contemporary context is not without exemption. Not only is it a nation faced by global and Western trends, but it has its own internal political and

[292] See Chapter 2, section 2.5.3.

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socioeconomic challenges, and therefore the need for a sense of peace, combined with established social justice structures, has become an urgent quest. The Church, as a traditional institution, is faced with the challenge of adaptation to these ongoing requirements for survival, particularly in these modern times. The Church in South Africa continues to experience the faith community's desires for relevance and the pressure to produce tangible outcomes of the community's beliefs and practices. Communication is essential in this process, and as the Church reassesses and reviews its communication styles, in light of technological advancements and new developments, so it is required to reconsider the relational and communal aspects of its faith as a means to addressing these concerns.

Chapter 2, section 2.5.3, explored how the metaphorical language of the 'Rainbow Nation' had once presented a hopeful future with promises of prosperity and harmony, but that now, 26 years later, this is being questioned. The anticipated retribution of resources, and the willingness to embrace improved social services and education has appeared to have dissipated as the majority of the populace awaits the fulfilment of governmental promises to address these concerns. The country is visibly witnessing a decline not only in economic status,[293] but also in social morale and hope. A sense of despair and helplessness is recorded in various media platforms in the face of challenges such as unemployment, limited resources, restricted educational opportunities and an increase in poverty. In addition, safety and security are concerns for all, as crime, violence and abuse invade South African communities. It is a time for revisioning and reframing a South African identity that can no longer be substantiated only by sporting events, but one that is able to contribute towards a collective cohesiveness that exists beyond eternal circumstances and is established from an inner sense of self-worth and communal belonging.

3.1.2 A New Way of Being Requires Modern Adaptation

Not only has the institutional Church in South Africa been required to adapt to global trends, but it has had to face its own historical and theological challenges within the South Africa context. Fortunately, reflection of the past, gives evidence of those faithful believers, who have chosen a different path, those who have been able to make a stand for what their faith affirms and practice tangible expressions of a shared humanity. It is these examples that give light to an otherwise dark and dreadful context and ignites a new way forward. The Kingdom of God, offered as an alternative reality, is an expression of finding meaning and purpose within the liminal spaces of change and uncertainty. It extends the creative and imaginative reframing of

[293] See Chapter 2, section 2.5.4.

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communal life by participating with God in God's world. At the same time, it is able to contribute towards finding a manner in which to give a fresh, liberated voice to those whose silence has inhibited growth and healing. It is through this transformational and reconciling work that the announcement of the Kingdom of God is at hand, to provide a place and space called home. This notion of home is a relational concept as much as it is about location. Messages announcing good news must therefore be able to be restorative, healing and relating to the needs of the faith community and, at the same time, biblically and theologically authentic.

3.2 WHOSE KINGDOM IS IT ANYWAY?

Biblical scholars, for the most part, tend to agree that the Kingdom of God is a central biblical theme. There is even the acceptance that the announcement of the Kingdom of God by Jesus found in the New Testament Gospels is a dominant focus of his teaching. However, there are discrepancies in Kingdom discourse at the level of definition and meaning. Various interpretations have offered a complexity of meanings and perspectives that consider a variety of methods for understanding the Kingdom of God. Wright[294] has stated that understanding historical backgrounds and worldviews of the 1st century will enable the formation of an interpretational lens with which to view the notion of God's Kingdom. He calls for a returning to an unbiased and unprejudiced study of worldviews in order to review a contemporary approach to gaining insights into the concept of the Kingdom of God. Furthermore, this will also demonstrate the need to revisit theological assumptions based upon Kingdom interpretations. If, as many theologians assume, the Kingdom of God is essentially an understanding of God and God's role in creation and humanity, then it should also address the interpersonal relationships between God, humanity and the world.[295] Not only will this applied interpretation determine what the faith community believes and practices in life, but it will also indicate beliefs about life after death.

Wright[296] has insisted upon using a lens that is not biased or influenced by interpretations that are not set within the original historical contexts. He explains that as the lens becomes blurred by prejudice and preconceived judgemental ideas, so its clarity will be marred. An important theological reflection that needs clarity concerns the faith community's conceptual understanding of God. A secondary concern is thus defining the role God has on earth. According to the Jewish perspective,[297] God is the Sovereign Creator, whose involvement in

[294] Nicholas Wright, "Imagining the Kingdom: Mission and Theology in Early Christianity" *Scottish Journal of Theology* 65, no. 4 (2012): 379, https://doi.org/10.1017/S0036930612000178.
[295] Wright, "Imagining the Kingdom," 379.
[296] Wright, "Imagining the Kingdom," 380.
[297] Wright, "Imagining the Kingdom," 380.

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creation and with humanity is the narrative of their faith journey. It is a story that develops and unfolds as God interacts within humanity. However, is not only God's presence that forms a voice in this narrative but in addition, it is the absence of God that speaks definitively in the context of who the nation of Israel believes God to be.[298] Brueggemann[299] has referred to this notion of God's absence as the "hiddenness of God". As a profound acclamation of faith, Israel testified that although their God may not always be visible or visibly active in the lives of his people, this could not dispute God's existence. The lack of God's visible witness by the Israelites could never be interpreted as a lack of God's presence or his engagement. The two were unrelated matters. Brueggemann[300] has therefore emphasised that Israel held to the belief that the nation's God is continuously present and involved in all aspects of life, although at times in a more hidden manner. Wright[301] has therefore concluded that God participates in God's creation. This is the belief and foundational aspect that shapes an understanding of the relational role of God, who as patron, king or father displays care, provision and protection. It is this God who has chosen Israel to be a light and shine in the darkness, as a source of hope to all nations.[302] A Jewish perspective that affirms the earth as valuable, but needing redemption and God's intervention, has enabled the nation to endure the process of waiting for the time in which God would fulfil the narrative and when the Kingdom of God on earth is revealed as it is in heaven.[303]

Wright[304] has contrasted this Jewish perspective, with the worldview of 1st century Greeks and Romans. Unlike the Jewish God, who personally engages with both humanity and creation, the Greek and Roman gods are impersonal and people may experience the absence of their

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[298] The reference to Israel acknowledges a relational covenant initiated by God, that depicts a cultural and liturgical formation of the nation that pertains to the biblical and historical accounts recorded in both the Old Testament and the New Testament. It does not refer to the contemporary state of Israel, as the United Congregation Church made evident in a statement at the Church's National Conference, July 10, 2016. The Church called for a distinction between biblical interpretations the nation Israel and the modern notion of the state of Israel. Furthermore, it warned against literal interpretations of biblical concepts of the nation's calling to be the 'people of God' as an exclusive and segregated perspective. The covenant between God and Israel is an inclusive and universal approach to understanding God's love, provision and protection of all of humanity, made in the image of God. See Eckard Schnabel, "Israel, the People of God, and the Nations," *Journal of the Evangelical Theological Society* 45, no. 1 (2002): 35. For further reading see Marthie Momberg, "First South African Church to Commit to BDS," On Being Human: Palistine, South Africa and Israel, July 11, 2016, http://marthiemombergblog.com/tag/uccsa-resolution-on-palestine.

[299] Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocay* (Minneapolis: Fortress Press, 1997), 333.

[300] Brueggemann, *Theology of the Old Testament,* 333.

[301] Wright, "Imagining the Kingdom," 381.

[302] Isaiah 42: 6 "I am the Lord, I have called you in righteousness, I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations".

[303] Matthew 6: 9-10 "Pray then in this way: Our Father in heaven, hallowed be your name. Your kingdom come. Your will be done, on earth as it is in heaven.

[304] Wright, "Imagining the Kingdom," 381.

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gods, no longer participating with divine activity in the world. There are different methods to interpreting and understanding the Gospels and these methods will influence theological assumptions. According to Wright,[305] this, in turn, is perhaps a reason for understanding why different approaches are taken to developing the alternative perspectives that relate to the Kingdom of God.

3.2.1 An Invitation to hold Kingdom Polarities

Snyder[306] affirms that the Kingdom of God is a central biblical theme in both the Old and New Testaments. He has, however, indicated that interpretational discrepancies have created much contention in biblical scholarship. There is ongoing debate about perceptions and meanings of the various concepts, such as whether there should be a purely metaphorical understanding of the Kingdom or an ethically moral interpretation. Snyder[307] has stated that, in more recent discourse, not only has the concept 'Kingdom of God' been debated but, in addition, the use of appropriate language has been reviewed. He has highlighted this concern by stating that contemporary society no longer associates itself with monarchy language, particularly in democratic and liberal nations. Although there are European nations, such as Britain, that still pay tribute to a royal family, and in many Eastern, Asian and African communities, tribes are ruled by kings or queens, the modern political arena has disassociated itself from a ruling king or queen. For these reasons, Snyder[308] has addressed the disparities and ambiguous meanings associated with the Kingdom of God through the methodology of models.[309] This is a more formal and structured manner to depict differences or similarities between Kingdom perspectives. However, he has admitted that his models are to be presented as a framework with which to embrace the broadest conceptualisation of views and approaches to understanding the Kingdom of God. Snyder[310] therefore acknowledges that some models may overlap or complement others. In addition, Snyder has explained that his work is primarily a focus on the theological and historical approaches to understanding the notion of the Kingdom of God, and that it is not explicitly a biblical exposition.[311]

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[305] Wright, "Imagining the Kingdom," 381.
[306] Howard Snyder, "Models of the Kingdom: Sorting out the Practical Meaning of God's Reign Kingdom," *Transformation* 10, no. 1 (1993): 1.
[307] Snyder, "Models of the Kingdom," 2.
[308] Snyder, "Models of the Kingdom," 3.
[309] Snyder has depicted eight models that explore the dominant perspectives outlining the most central kingdom debates.
[310] Snyder, "Models of the Kingdom," 3-4.
[311] Snyder, "Models of the Kingdom," 2.

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Snyder's models[312] include the following perspectives:

(i) The future kingdom: The kingdom as future hope

The main focus of this perspective attributes attention towards a future reality in which hope becomes a reality through the final establishment of a new heaven and a new earth. The experience of a present earthly reality is understood as a waiting period for a final fulfilment by God to establish eternal peace. This sustains a rather pessimistic and doubtful attitude toward the experience of present reality for the faith community, which longs and waits for a more optimistic future.[313]

(ii) The inner kingdom: The kingdom of God as inner spiritual experience

As this model presents the Kingdom of God as a spiritual experience that has been portrayed by an individual's understanding, experience and personal encounter of the spiritual realm of the Kingdom of God, it does permit space for a collective interpretation. Although it may acknowledge God actively participating in the world, it is only through personal and individual spiritual insight that God's presence may be seen and recognised.[314]

(iii) The heavenly kingdom: The kingdom as mystical communion

Following the previous view, that the Kingdom of God is a spiritual realm, this approach strives to be more inclusive and pays attention to the communal experience of all believers. It remains outwardly exclusive, by affirming that only members of the faith community may be able to experience and perceive the spiritual aspects of the Christian faith. It therefore promotes membership gatherings through liturgical and worship services.[315]

(iv) The churchly kingdom: The kingdom as an institutional church

A churchly kingdom differs from the previous perspective as although it includes the members of the Church as participants in the Kingdom, it reaffirms that the institutional Church is an earthly representative of the Kingdom. The institutional organisation displays a hierarchical leadership structure in which historically the pope became God's earthly representative and thus, could govern and lead the Church authoritatively and independently. This perspective has created much contention, particularly as outsiders, non-members, and non-believers have

[312] Snyder, "Models of the Kingdom," 2–5.
[313] Snyder, "Models of the Kingdom," 2.
[314] Snyder, "Models of the Kingdom," 3.
[315] Snyder, "Models of the Kingdom," 3.

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questioned and critiqued the Church, striving to find the authenticity and integrity within the Church that is required to display Kingdom values such as compassion, peace, justice and unity.[316]

(v) The subversive kingdom: The kingdom as counter-system

The institutional Church has often been recognised as an organisation that is required to have different standards, values and practices to society and that the Church has been called to challenge the ethical morals and behaviour of society towards goodwill and equality for all members. The Church has been accused for not fulling its mandate and for not exhibiting Kingdom principles or values. The Kingdom as counter-system is therefore a perspective that has stated that the Kingdom is a society, not an institution, that does not conform to earthly standards and practices. Leaders who have held to this model have often left the institutional Church and formed pious and devout communities of faith that renounce the 'evils of the world' in order to strive for holiness.[317]

(vi) The theocratic kingdom: The kingdom as political state

This approach affirms the need for society to be structured and although it endorses the establishment of political, economic and social norms, it moves away from notions of democracy and promotes a theocracy of leadership where God rules and governs society. In the Old Testament, the role of the King was portrayed as God's selected ruler who had the responsibility to preside over the nation and to obey God and instruct the citizens to follow in prescribed ways. As the Christian Church grew, so the role of pope became the avenue for this role of ruler and leader. Models (v) and (vi) are both recognised by the legislative approach and pay less attention to the spiritual aspects of the Kingdom. The emphasis, therefore, is to sustain a collectively-held morality that promotes an ethical set of protocols in which the community must operate.[318]

(vii) The transforming kingdom: The kingdom as Christianised society

This model has viewed the Kingdom of God as a community of believers who strive to make a difference within society. It does not recognise the faith community as set independently a part, but rather as an integral part of broader society and recognises that the faith community has a role to play to change society from within.[319]

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316 Snyder, "Models of the Kingdom," 3–4.
317 Snyder, "Models of the Kingdom," 4.
318 Snyder, "Models of the Kingdom," 4–5.
319 Snyder, "Models of the Kingdom," 5.

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(viii) The utopian kingdom: The kingdom as earthly utopia

The idea of perfection becomes a sought-after journey of realism in this model. The community of faith therefore pursues the concepts of a perfect society on earth. It promotes the idea that earth is the place where perfection can and will take place, and that therefore members must participate in the completion of an end to all suffering and hardship.[320]

Snyder's eight models[321] have demonstrated the broad spectrum that involves various theological and historical perceptions of the Kingdom of God. This range has included the differences between spiritual and physical dynamics, as well as individual and communal approaches. Furthermore, Snyder's models have illustrated the role of politics and social constructions, including culture and group cohesiveness, in influencing and shaping not only theological reflections but also reactions to the manner in which the community of faith has responded. Flint[322] has indicated a significant historical example of how the early Christian community of the 5th century overcome the tyranny of martyrdom and the fear of persecution in order to reshape a new way of being a faith community. Flint has explored this period of transition through her analysis of the literary work the "Psychomachia", written by Prudentius". Flint[323] has addressed how Prudentius's work challenges the theological and cultural presuppositions that existed in the faith community's perceptions of the Kingdom of God and the implications of this. The theme of martyrdom is predominantly a concern for the Christian community.

The Church had viewed martyrdom as a spiritual gift that empowered those believers to miraculously to die for their faith. Prudentius's work seeks to address concerns for those living in a post-martyrdom context in allowing them to formulate a way forward that is no longer shaped by the persecution of external forces and to develop a new understanding of identity in the new social order. Flint[324] has emphasised that Prudentius's contribution to the Christian community is the ability to recognise and affirm the manner in which poetry, as an imaginal literary device, has given the community of faith a way forward through reframing the understanding of 'heroism' as a perception of overcoming challenges and conflicts in society. Prudentius's work, therefore, offers an openness to change that may unsettle and challenge the *status quo* and permit a reinterpretation of the faith within the changing environment of the

[320] Snyder, "Models of the Kingdom," 5–6.
[321] Snyder, "Models of the Kingdom," 2–6.
[322] Angela Flint, "*The Portray of Christian Heroism* in the Psychomachia of Prudentius" (PhD., University of Kwazulu-Natal, Pietermaritzburg, 2017), 13, 29.
[323] Flint, *"The Portrayal of Christian Heroism,"* 41.
[324] Flint, "*The Portrayal of Christian Heroism,"* 13.

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faith community. Snyder[325] has attempted to use his models in a way that highlights differences in a similar way to Prudentius, and to offer a visual way forward to dialogue that leads to new perceptions and change. This reframes the Christian community without the fear of distorting the faith, it is a process of reinterpreting the faith within the social and political changes experienced in the environment.

Snyder[326] has highlighted tensions that have divided theoretical discourse amongst scholars, and he has referred to these as 'Kingdom Polarities'. These tensions include temporal, relational and spatial dynamics, and have assisted in addressing major divisions in opposing debates.[327] Furthermore, these tensions help to demonstrate the discussions of the Kingdom that question the present or future dynamics of the Kingdom of God, as well as the individual or communal experiences of God's Kingdom. Snyder[328] has also aimed to include debates that question the authority of God and the role of leaders within the community of faith. The advantage of having recognised these existing tensions rests in the demand for attention and in the requirement for a level of action. Snyder[329] has suggested that the most appropriate form of action these tensions may lead to will be to invite dialogue and engagement that seeks biblical authenticity and integrity. He has also insightfully indicated that when the unwillingness to live within these polarities arises, there is a possible danger of becoming unbiblical. The temptation to resolve the conflict is an offer to select and accept one perspective over the other. This may dissolve the tension, but it may create a biased and unbalanced perspective. Theological reflection, therefore, invites uncertainty and calls for reflection and questioning, especially with a desire to address the ongoing challenges within contemporary contexts.[330]

According to Snyder,[331] each of his models represents contrasting perspectives that are able to address the very real existence of Kingdom Polarities, and the thematic tensions created in theological debate in the Kingdom of God discourse.[332] One could systematically analyse each

[325] Snyder, "Models of the Kingdom," 2–6.
[326] Snyder, "Models of the Kingdom," 1–2.
[327] Snyder has identified six distinctive tensions, or Kingdom Polarities, which he has recognised as the dominant discrepancies between the eight models. These include "the present versus future, individual versus social, Spirit versus matter, gradual versus climatic, divine action versus human action, the Church's relation to the Kingdom". See, Snyder, "Models of the Kingdom," 1.
[328] Snyder, "Models of the Kingdom," 1.
[329] Snyder, "Models of the Kingdom," 2.
[330] Snyder, "Models of the Kingdom," 2.
[331] Snyder, "Models of the Kingdom," 6.
[332] Snyder has included in his discussion three eschatological views that informed and shaped his models of the Kingdom of God and, as such, are worth noting as pertaining to the futuristic understanding of the Kingdom, namely: Pre-millennialism, Millennialism and Post-millennialism. The Pre-millennialism perspective is the view that Christ will physically return to earth, before the Millennium, and there will be a period of 1000 years of peace. In contrast, a Post-millennialism approach affirms Christ's return after the Millennium and not before. These three views have a more literal approach to

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model and evaluate its potential in addressing these tensions. Snyder[333] has chosen not to complete such an exercise, as his emphasis is not in producing a detailed analysis of current scholarly discourse, but rather to demonstrate a more in-depth and multifaceted situation that the contemporary Church is faced with today. His intention is to demonstrate a visible portrayal of the present situation, that reflects these perspectives that are biblical and theological in nature, review them through an historical lens and evaluate a way forward that would be engaging and helpful to the Church. Snyder's[334] urgency is founded in his need for the contemporary community of faith to express a unified vision of the Kingdom. This may well be expressed through communal interaction and open dialogue in the midst of apparent tension, with the willingness to accept an integrative approach that holds the disparity rather than divides the consensus.

Snyder's[335] Kingdom Polarities offer astute insight into the variable degree of discord that exists in biblical scholarship. This particular focus, which highlights the temporal, relational and spatial dynamics, makes a considerable contribution to the discussions centred upon Kingdom perspectives. The tension of the temporal is a focus on the differences between present and future perspectives, while the relational tension discusses the degree to which participation and presence of the divine may occur in conjunction with the community of faith and creation. Spatial perspectives seek to engage with the notions of location and embodiment of the Kingdom. Snyder's framework of models offers a visible display of the numerous alternatives that have been developed in theological reflection. These tensions of time, relationship and space, will be explored further in the below sections of 3.2.2 and 3.2.3 of this chapter.

3.2.2 A Reverence for Sacred Space

Wenell[336] is a biblical scholar who reaffirms that the ongoing debate focused on the notion of the Kingdom of God is not new. She has also noted that the concept, 'Kingdom of God', requires both historical and biblical exploration. Further investigation into the context of the 1st century will not only demonstrate the levels at which the nation of Israel grappled with Kingdom notions, but will also give evidence to describe how the early Church developed its theological frameworks amidst cultural and political diversities, such as the Roman hierarchical structure

understanding Revelation Chapter 20, whereas the perspective of Amillennialism is a more symbolic interpretation.

[333] Snyder, "Models of the Kingdom," 3.
[334] Snyder, "Models of the Kingdom," 6.
[335] Snyder, "Models of the Kingdom," 2.
[336] Karen Wenell, "Kingdom, not Kingly Rule: Assessing the Kingdom of God as Sacred Space," *Biblical Interpretation* 25 (2017): 207, https://doi.org/10.1163/15685152-00250A01.

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of power, authority and control. Wenell[337] has therefore endorsed the need for biblical study and reflection in which a hermeneutical approach is take to both the Old Testament and the New Testament, including the historical and cultural backgrounds of these contexts. Wenell[338] has also highlighted the ever-present disputes that have led to disunity in the Church throughout history, and has admitted that there is a lack of cohesiveness in the understanding of the concept of the Kingdom of God. This has resulted in conflicting theological perspectives that do not substantiate one another, leaving the Church without a clear and unified voice with which address the daily challenges facing the contemporary community of faith.

Although Wright and Wenell agree upon distinctive Kingdom principles,[339] Wenell[340] has endeavoured to explore her theological framework of sacred space in reaction to Dalman's approach[341] to the Kingdom of God as the 'Kingly Rule'[342] perspective. The impact of Dalman's theological assertions upon New Testament scholarship has been detrimental, according to her. With particular reference to the interpretations of the Kingdom of God, Wenell[343] has stated that the conceptualisation of the term 'Kingdom' has been reduced to restrictive parameters and definitions. Wenell's main concern regarding this apparent narrowing of the definition is the restrictive quality of God's Kingdom, as it only pertains to tangible and concrete aspects of space. Wenell[344] has argued for a broadening of the understanding of the scared space of the Kingdom within her framework. Her discussions have included a perspective that can collate space as a communal experience and thus be recognised as relational. Her approach seeks to be an opening for discussions on God's Kingdom that will permit the

[337] Wenell, "Kingdom, not Kingly Rule," 207.
[338] Wenell, "Kingdom, not Kingly Rule," 209.
[339] Wright and Wenell have both argued that the contemporary church needs to review its theological perspectives on the Kingdom of God based upon authentic and integrated biblical studies. Both seek to explore the metaphorical use of Jesus's teaching as a reframing technique to challenge the 1st century Jewish community and to offer Roman and Greek converts a means for interpretation that is both relevant and meaningful without deviating from biblical teaching. In addition, both scholars seek to highlight the dynamic manner in which the early church developed its theological approach to communal living in the throes of cultural diversity. This may assist the contemporary church address the challenges facing modern society.
[340] Wenell, "Kingdom, not Kingly Rule," 210.
[341] Gustaf Dalman was a New Testament scholar based in Germany. As a result of his Protestant conviction to convert Jews to the Christian faith, Dalman did not feel it necessary to focus on the historical Jesus. Faced with the growing anti-Semitism in Germany, he, like other Christian theologians, responded by refraining from referring to Jesus's Jewish background. Instead, he simply alluded to similar values and belief systems that Jesus had shared with Jewish traditions. By removing Jesus from an ethnically exclusive Hebraic language, Dalman insisted upon the more frequently used language of Aramaic. See Gustaf Dalman, *The Words of Jesus, Considered in the Light of Post-Biblical Writings and the Aramaic Language* (Edinburgh: T & T Clark, 1902).
[342] Dalman, Kingly Rule is an exclusive approach to the rule and reign of God as King.
[343] Wenell, "Kingdom, not Kingly Rule," 207-208.
[344] Wenell, "Kingdom, not Kingly Rule," 207-208.

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exploration of the dynamic interpersonal relationships between God, humanity and creation to be conceived as a sacred space.[345]

It is worth noting that the study of space is neither new nor exclusive. It is, in fact, an area of concern that is found within the disciplines of geography, sociology, cultural anthropology, communication science, as well as psychology. Space as a religious phenomenon relates to human experiences of faith and discovering a language that may express the sanctity and reverence of this world. Wenell[346] has focussed on ascribing meaning to these spaces of sacredness as they pertain to an integrative approach to understanding the Kingdom of God as well as according to a relational perspective. This is often overlooked or excluded from contemporary discussions, which remain focussed on temporal questions about when the Kingdom of God takes place, in the present or in the future. Her aim is to include dynamics such as where the Kingdom of God occurs and, as such, moves beyond a location to the experiential aspect of encountering the Kingdom.[347] Wenell has validated her perspective by arguing for a relational Kingdom. In substantiating her claim for a relational Kingdom, she has theologically reflected upon the fact that by its very nature, the Kingdom of God is about the relational aspect that God initiates with both creation and humanity. This includes God's activity in the world, as well as God's role and relationship with humanity and creation. It is this premise that validates the need to explore a more in-depth understanding of sacred space, which is not restricted to geographical location.[348]

3.2.3 Land and Utopia: The Relationship between Kingdom and Land

Wenell's[349] theological critique of Dolman's "Kingly Rule"[350] has necessitated a discussion on the correlation between the Kingdom and land. Dolman's assertion is that 'kingly rule' refers to the role of God's sovereignty and reign over all the earth, and that there is no place for Israel as a proprietor of the Kingdom. However, Beavis, who has a unique perspective of the Kingdom of God as "Utopia",[351] has viewed Dolman from a completely different perspective.

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[345] Wenell, "Kingdom, not Kingly Rule," 207-208.
[346] Wenell, "Kingdom, not Kingly Rule," 210.
[347] Wenell, "Kingdom, not Kingly Rule," 211.
[348] Wenell, "Kingdom, not Kingly Rule," 211.
[349] Wenell, "Kingdom, not Kingly Rule," 212.
[350] Wenell, "Kingdom, not Kingly Rule," 207-208.
[351] A distinction is often made between the terms 'utopia' and 'eutopoia'. On the one hand, utopia is recognised as the impossible striving for an ideal society, where all citizens live in a state of absolute harmony and equality. It is an experience of perfection. On the other hand, eutopia is distinguished from utopia, because the former is concerned with the tasks involved in seeking to improve society towards improved conditions, to make the world a better place, to create supportive and, when possible, beautiful places and things for people. Although there are a variety of interpretations that give slightly different perspectives of utopia, the central focus is an ideal society that has a futuristic fulfilment. Beavis's perspective therefore has a theological implication as she promotes the Kingdom of God as a

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She has aligned herself with his 'kingly rule' by insisting that despite Jesus's declaration of God's role as the King of Israel, which may well be interpreted as the King of all the earth, this cannot imply that the Kingdom is in any way to be interpreted as the nation of Israel. Beavis has therefore opted instead for the universal rule of a 'no-place' perspective. Wenell,[352] in her recognition and assertion of the Kingdom as sacred space, seeks to emphasise the establishment of a relationship between God, humanity and creation. This may not necessarily exclude land as an expression of the covenantal relationship. It therefore becomes a likely possibility that the Kingdom may imply Israel. This perspective is more often held as a generalised understanding of the Kingdom of God which pertains to an unspecific and unnamed location of the Kingdom. However, Beavis[353] is far more direct, as she has argued for a Kingdom that is not Israel specifically, but rather a Kingdom that lends itself to a Utopian society.

Brueggemann[354] has added yet another engaging perspective on the discourse of the Kingdom and land. Brueggemann has endorsed the role of the land, within the context of political and social-historical interactions. Biblical recounts of the narrative of Israel are not merely descriptive or objective, but depict these interactions taking place within social relationships between the divine presence and his people. However, he has cautioned that this is not an invitation to over-spiritualise the historical interpretation of biblical events.[355] The New Testament, according to the teaching of Jesus, is interpreted as a means of revelation and reframing, by which a new lens is offered to view a renewed land reform and a social transformation.

Wenell[356] has suggested that these two perspectives of Beavis and Brueggemann may both be legitimate and debated reasonably. However, through the perspective of a spatial lens, the two offer alternative options. Beavis has extended a universal 'no-place' approach to the Kingdom, while Brueggemann has offered a reformed land option that is a particular and locational Kingly perspective. Brueggemann has acknowledged that God has ruled as king, both on the earth and in the heavens. His earthly rule has been demonstrated by the example

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future promise that offers the members of the faith community an ending to their suffering and oppression when the new earth and the new heaven are established. It shall be a reward to those who have endured the broken and corrupted world, and through their obedience earn a place in the ideal world of wholeness and perfection.

[352] Wenell, "Kingdom, not Kingly Rule," 212.

[353] Mary Ann Beavis, *Jesus and Utopia: Looking for the Kingdom of God in the Roman World* (Minneapolis: Fortress Press, 2006), 12.

[354] Walter Brueggemann, *The Land: Place as Gift, Promise and Challenge in Biblical Faith* (Minneapolis: Fortress Press, 2002), 160.

[355] Brueggemann, *The Land,* 161.

[356] Wenell, "Kingdom, not Kingly Rule," 214.

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of his sovereign rule over Israel. Beavis has suggested that the Kingdom of God may, in fact, not be limited to a traditional view of the land or of Israel, in which the Kingdom is restricted to a location. She has indicated that the Kingdom of God is not contained and, therefore, she has added there is a need to explore the manner in which God's presence is revealed. Brueggemann,[357] however, places importance on 'the particular', stating that there is a relational engagement between land, and in a sense the whole of creation, humanity and God and that the invitation is a reframing perspective of newness. It is within these two perspectives of the universal and the particular that Wenell[358] has argued for a spatial understanding of the Kingdom of God. Within the varying degrees of debate and despite the differences, her initiative for a sacred spatial approach to the Kingdom of God that has no restrictions, may be recognised as a validated perspective of the Kingdom. This spatial perspective of the Kingdom may therefore include both a universal and particular dynamic as it inclusively unites the relational aspects of both place and space. All of creation, the earth, the heavens, the land and humanity may, thereby, relate to one another without tension or polarity.

In addition, Wenell[359] has explored the possibility that she may need to address the concerns of a temporal dynamic as it pertains to the understanding of God's participatory role in human existence. As sacred space reveres the sanctity of life, it is neither confined nor restricted by differential spatial capacities such as life after death. A sacred space perspective of the Kingdom of God is, therefore, open to the possibility of incorporating a new heaven and a new earth, not as a condition of a new world in some distant time or place, but as a reframing of the existing earth in new ways. Furthermore, the temporal discussion between the arrival of the Kingdom as a present moment or a future event is not contradictory to a spatial perspective. Wenell[360] has associated the movement of the Kingdom, with the verbs: 'coming', 'arriving' or 'drawing' nearer, and she has explained that each verb forms part of the process in which the Kingdom is revealed. This once again reverts to the role of a participatory God who creates spatial dynamics for interpersonal relationships. Divine presence sustains scared space and, for this reason, the Kingdom of God may be recognised as an integrated and inclusive concept, with attention given to the relational element of God, humanity and creation. The concept of 'sacred space' has been debated by other biblical scholars such as O'Neil[361] whose approach is exclusively focussed on a futuristic understanding of the Kingdom. He has given attention to the development of the notion of the timing of the Kingdom. He affirms that

[357] Brueggemann, *The Land,* 161.
[358] Wenell, "Kingdom, not Kingly Rule," 222.
[359] Wenell, "Kingdom, not Kingly Rule," 222.
[360] Wenell, "Kingdom, not Kingly Rule," 223.
[361] John O'Neill, "The Kingdom of God," *Novum Testamentum* 35, no. 2 (1993): 135.

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it is the period of time that 'draws near' or is 'near at hand', as opposed to the Kingdom, which is still yet to move forward and remains a futuristic and anticipated hope.[362]

Another important factor to consider when reviewing the Kingdom of God through a lens of sacred space is the announcement of acceptance and welcome. As recognised by most biblical scholars, there is an agreement that the Gospel's central theme is Christ's declaration of the Kingdom of God. Wenell[363] has indicated that, based upon this biblical affirmation and in accordance with communication science theory, Christ has a relationship with humanity. She has indicated that Christ, as the 'speaker' of the message, selects verbal and nonverbal means to express his message, "The Kingdom of God is at hand". The crowd of followers, who heard his message or witnessed his actions, becomes the receiver of the message. It is within this context that Wenell[364] questions the legitimacy of membership to the community of faith.

The Kingdom of God must therefore have a community, or a gathering of citizens, who share a sense of belonging to God and to one another. For this reason, the formulation of the message, its delivery and reception are vital concepts. In seeking to understand the terminology used to describe the Kingdom of God, consideration may be given to the use of language in order to create a positive reception, and a willing participation. However, various terms of the definitions may result in contradictory meanings and confusion. Language about the Kingdom of God must, thus, be consciously aware of the dynamics of relational space, presence, encounter and embodiment that occurs more often than not at a subliminal level. Wenell[365] has consolidated her view by stating that written or spoken messages about the Kingdom of God are not meant to be a form of decoding, but rather recreating. The creation of our reframing world is not a process of contorted interpretations nor simply representations of life, but is rather typified by the delight and joy found in the presentation of newly perceived images, ideas, thoughts and experiences about communal belonging and divine participation. This perspective is reinforced by her stating that a performative and transformative Kingdom extends beyond representation and intends to create a new and alternative world for a community who is in relationship with God and incorporates a meaningful and purposeful sense of belonging.[366]

[362] O'Neil, "The Kingdom of God," 135.
[363] Wenell, "Kingdom, not Kingly Rule," 223.
[364] Wenell, "Kingdom, not Kingly Rule," 223.
[365] Wenell, "Kingdom, not Kingly Rule," 224.
[366] Wenell, "Kingdom, not Kingly Rule," 224.

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3.2.4 A Relational Community of Children

This sense of belonging may be further explored in the context of community life that was expressed not only in the teachings of Jesus but also demonstrated by his actions of inclusivity. Dykstra[367] has been able to review Gospel accounts found in the New Testament with a particular focus upon 'where' the Kingdom of God is found or takes place. Similarly to Wenell, his exploration of biblical texts has testified to the notion that the Kingdom of God is to be discovered within or among persons. Furthermore, he has asserted that it is uniquely displayed in the lives of infants and young children.[368] In a further interdisciplinary study,[369] he has developed additional inquiry into the unrestrictive ability of children to play creatively and imaginatively. Dykstra[370] has expanded his field of study to discover how these aspects relate to the manner in which the Kingdom of God is announced, as well as how to formulate a meaningfully relevant message to contemporary society. The association of childlike play and appreciation of beauty, extravagance, flare and delight in the world has given him the insight to suggest a possible way forward.

Dykstra's study has indicated that the demanding pressures of modern life, particularly those trends set by Western capitalism, such as consumerism, materialism, individualism and the drive for high performance, have negated a genuine heartfelt appreciation of beauty in the world. Greed, competition and pride have disenfranchised the human soul of natural life-giving and meaningful events found in the simplicity of daily tasks and in the worth of interpersonal connections. Dykstra[371] has noticed that these complexities of contemporary society have brought about challenges to the faith community. He is particularly concerned about the manner in which this relational God of the Kingdom may be found in the context of community life. This has directed his research towards rediscovering and renewing communication techniques.[372] Imagery, creativity, playfulness and enthusiasm will recapture the energy that surfaces when the human mind is liberated from restraining pressures that consume and inhibit it. Dykstra has highlighted a barrier that prevents this reimagining communication framework, namely the "repression of shame".[373] Repressed shame is a multifaceted psychological phenomenon that states that human life is filled with a series of tests, tasks and performances that must be achieved within a context of standards. Forms of failure occur on

[367] Robert Dykstra, "Unrepressing the Kingdom: Pastoral Theology as Aesthetic Imagination," *Pastoral Psychology* 61 (2012): 391, https://doi.org/10.1007/s11089-011-0418-8.
[368] Dykstra, "Unrepressing the Kingdom," 392.
[369] Dykstra, "Unrepressing the Kingdom," 392.
[370] Dykstra, "Unrepressing the Kingdom," 392.
[371] Dykstra, "Unrepressing the Kingdom," 394.
[372] Dykstra, "Unrepressing the Kingdom," 394.
[373] Dykstra, "Unrepressing the Kingdom," 395.

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a variety of levels, which escalate the internal stress levels as the complexity of problems increases. One of the ways in which to address this phenomenon is the notion of vulnerability and humility. It is here that Dykstra recognises the advantage of a community of children. The natural innocence that exudes from a group of young children playing is often overwhelming.[374] The Kingdom of God is among the members of the faith community and, as such, a language that is able to rediscover the beauty within these relationships will be able to recognise the Kingdom of God at hand. Dykstra[375] has explained that this will require action, as throughout the Gospels the instruction is given to the followers of Christ 'to look', 'to see', 'to hear' and 'to listen'. This is an invitation that is extended to the community of faith, and offers the opportunity to recognise the divine presence dwelling among his people.

3.2.5 Embracing Reality or Waiting for Something Better

Snyder[376] has discussed existing tensions in Kingdom discourse as temporal, relational and spatial polarities.[377] These tensions have been the root of focal disputes upon which various Kingdom perspectives have been interpreted. Although disparity does occur, many biblical scholars have argued for an authentic historical background study to be conducted in order to develop interpretations of the Kingdom that are biblical and nonbiased. Malan,[378] however, has indicated that his inquiry into the Kingdom of God is not a continuation of these argumentative discourses, nor an engagement in debatable conflicts. Beavis[379] has highlighted that this has resulted in many divergent ecclesiastical frameworks and, rather than unifying an approach, it has created division.

For this reason, Malan[380] acknowledges that hope may be found in reviewing the style of communication used by Jesus. If there is no clear definition of the Kingdom of God, perhaps a plausible reason exists. Malan then pursues the exploration into not only what Jesus taught, but also the manner in which he taught. Parables and metaphors are predominantly central teaching devices that characterise the communication style of Jesus. Malan[381] has suggested that as metaphors and parables are linguistic devices that seek to incite audience participation, as opposed to the action of describing, telling or demonstrating, Jesus had wanted to open

[374] This does not include the groups of children exposed to harmful conditions and deconstructive social norms.
[375] Dykstra, "Unrepressing the Kingdom," 395.
[376] Snyder, "Models of the Kingdom," 2.
[377] Snyder, "Models of the Kingdom," 2.
[378] Gert Malan, "The Kingdom of God: Utopian or Existential?" *HTS Theological Studies* 70, no.3 (1998): 1, https://doi.org/10.4102/hts.v70i3.2109.
[379] Beavis, *Jesus & Utopia,* 86.
[380] Malan, "The Kingdom of God," 1.
[381] Malan, "The Kingdom of God," 2.

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possibilities for interpretations and not narrow them. Accordingly, Jesus could have intentionally sought to encourage and promote robust discourse into understanding the Kingdom, without a clear-cut definition.

Malan's[382] insights have added to the double meaning behind this intention. Perhaps, if the Kingdom of God is in fact a relational invitation into sacred space through the participation of God,[383] then what better way to teach this technique than through an experiential learning process. Learning to live in the Kingdom of God becomes the lesson in understanding how the Kingdom of God works. Jesus portrays aspects of the Kingdom in metaphorical language, painting images of a range of descriptions that require collecting, gathering and piecing together. However, this is not a straight-forward cognitive exercise. It requires community. It seeks the dialogue and discussion of others to piece together a multifaceted puzzle. This puzzle, however, does not find its solution in one context or at one specific time; it keeps adapting and growing as the lives and circumstances of the faith community develop and change. Malan[384] has intuitively indicated that the puzzle may represent human experience and the context is daily life. The meaning of the Kingdom of God is found in and through daily life learnings. It is for this reason that Malan[385] has called for an existential understanding of the Kingdom of God.

Malan[386] has suggested that an essential point of entry is a vigorous and engaging study of the 1st century in which Jesus, his disciples, the Gospel writers and early church lived. This requires additional study of the Old Testament understanding of the Kingdom of God. Malan's[387] exploration has given him insights into the use of Kingdom metaphors and parables as teaching devices that Jesus utilised. Reflecting upon the Old Testament interpretations of the Kingdom of God, especially as these have related to the political realm of governance, he acknowledges that the role of God was demonstrated as that of a sovereign king. His reign was declared over all of humanity and creation. Malan[388] has emphasised that although the covenant was established between God and the nation of Israel, it was not meant to be perceived as an exclusive rite or status. In this way, Malan[389] is therefore able to interpret Jesus's metaphorical use of the notion of the Kingdom as a means to introduce and provide an understanding of a radically new way of living in relationship with God. This could possibly

[382] Malan, "The Kingdom of God," 2.
[383] Wenell, "Kingdom, not Kingly Rule," 212.
[384] Malan, "The Kingdom of God," 2-3.
[385] Malan, "The Kingdom of God," 3.
[386] Malan, "The Kingdom of God," 4.
[387] Malan, "The Kingdom of God," 4.
[388] Malan, "The Kingdom of God," 4-5.
[389] Malan, "The Kingdom of God," 2.

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lend itself to an explanation for the use of kingly and father metaphors, which serve as the primary understanding of the role of God portrayed in this new era.

Wright[390] has stated that such an interpretation must not negate the notion that God has displayed his role as King for all creation and that this includes the reign over all nations. This perspective recognises that God began his journey with Israel, through the Abrahamic Covenant in which Israel would, though obedience and devotion, live a lifestyle of worship. This would serve as an example to other nations who would be drawn to God's sovereign rule and thus Israel would fulfil its calling as "a light unto the nations".[391] Wright[392] has also demonstrated that Israel was instructed not to harm strangers but to learn to love and serve them. The Old Testament prophets reminded Israel of all the laws and rites of passage that were to create unity not division and to lead towards an outward sign or symbols for the nations.

3.2.6 Sovereign Ruler Over All

Despite the advantages of communal learning and sharing together, living in community may be experienced as a series of challenges, as the complexity of diversity offers different approaches to life, different opinions about lifestyles and different viewpoints to solving problems. The ongoing need for flexibility, openness and a willingness to engage with alternative perspectives may be tiresome or difficult. One of the ways to overcome the tension and conflict caused by contrasting perspectives is escapism.[393] This desire for an immediate and, at times, forceful drive to alleviate the pressure and anxiety is relieved by a diversion. De Wet[394] has recognised that an escapist perspective of the Kingdom of God portrays the Kingdom as an otherworldly experience that is fantasied about in order to escape the ordeal of the present reality. He has offered, as an alternative to this perception, the opportunity to embrace the reality of the world in a manner that does not divide the spiritual and the physical into two different experiences of life. Present reality is lived as a worldly experience; however, the possibility for transformation is opened up through the process of revelation, in which Kingdom values are presented as alternative choices. Another 'escapism' view of the Kingdom is a futuristic perspective. Here, the eschatological hope is portrayed by the coming of the Kingdom of God to end all suffering. The experience of present pain, loss and illness will

[390] Wright, "Imagining the Kingdom," 382–383.
[391] Isaiah 42: 6 " I am the Lord, I have called you in righteousness, I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations".
[392] Wright, "Imagining the Kingdom," 385.
[393] Snyder, "Models of the Kingdom," 5.
[394] Friedrich de Wet, "Speaking the Language of the Kingdom of God in the Context of a Society in Transition," *HTS Theological Studies* 66, no. 1 (2010): 2, https://doi.org/10.4102/hts.v66i1.732.

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therefore be endured as a means to the end, and the final reward in life after death is of healing and wholeness.[395]

De Wet[396] has stressed that the need to embrace the present reality as a means to experience the Kingdom of God does not negate the future hope of a new heaven and a new earth that will incorporate the Kingdom of God. However, he does imply that the role of the Church is essential in equipping the faith community to overcome hardships and difficulties. Clarification of the role of the Church is needed to avoid confusion. De Wet[397] has been adamant in his assertion that the Kingdom of God should not be interpreted as the Church, but rather that the vision of the Church be an expression of the Kingdom of God. This clarification recognises the role of the Church as a community in which the Kingdom of God may be displayed as an expression of the covenantal relationship between God and humanity. It is not to be viewed as an exclusive grouping that has been formulated by set rules and regulations for belonging. It is about an engagement of interpersonal relationships and the mutual and communal experiences of sharing life together. For this reason, de Wet[398] has highlighted the significance of Kingdom language and the need to be sensitive to the manner in which Kingdom perspectives are portrayed. Too often in recent biblical scholarship, the Old Testament has displayed God as a Judge and Ruler, whose power is displayed through a punitive attitude. Declaring war upon his enemies, this God of the Old Testament is revengeful and full of retribution. De Wet[399] has expressed that the alternative view is displayed in the New Testament, when God is interpreted as a graciously compassionate God whose loving kindness seeks to reconcile and redeem the world. De Wet's[400] concerns have not only included addressing the different portrayals of God's attributes, but also the theological implications that formulate perceptions of the Kingdom of God. The inconsistency of who God is impacts the role and relationship God has within the faith community, which, in turn, influence the overall principles of the Kingdom.

3.2.7 An Historical Narrative Begins with a Preface

Wright[401] has asserted that it is inadequate to gain an authentic perspective of the Kingdom of God without an in-depth biblical study. However, having affirmed that it is necessary to

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[395] Jakobus Vorster, *Christian Attitude in the South African Liberal Democracy* (Potchefstroom: Potchefstroom Theological Publications, 2007), 252.
[396] De Wet, "Speaking the Language of the Kingdom of God," 2.
[397] De Wet, "Speaking the Language of the Kingdom of God," 2-3.
[398] De Wet, "Speaking the Language of the Kingdom of God," 5.
[399] De Wet, "Speaking the Language of the Kingdom of God," 5.
[400] De Wet, "Speaking the Language of the Kingdom of God," 5.
[401] Wright, "Imagining the Kingdom," 386.

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begin with the Gospels, Wright has required more in-depth study. Jesus's teaching about the Kingdom in Gospels is not in isolation to its original audience, men and women belonging to the 1st century Jewish community in Israel, but the context extends to a wider Old Testament context. For this reason, Wright[402] has insisted that an integrated approach to an historical background study be conducted. He has therefore suggested a 1st century cultural study include both a Jewish background and a Greek and Roman context. As a primary audience, Jesus's listeners were Jewish, and therefore his message was delivered into this cultural context. Old Testament perspectives of the Kingdom will inform subtle and often misconceived innuendos that are found in New Testament accounts of Jesus's teaching.[403] These innuendos include knowledge about the Torah, the law of Moses, that influences cultural practices and the manner in which to treat community members.[404] Traditional and cultural concepts of the Kingdom, together with a Jewish understanding of God's nature and character, are questioned and challenged by Jesus's metaphorical and parabolical narratives. Enticingly provocative, Jesus's teaching resonates with his audience, who can associate with the familiarity of his concepts, but then subtly Jesus twists the expectant conclusions into the realm of the unknown and absurd. It is here that these 1st century Jews must engage with a challenging new perspective that Jesus both teaches and lives. Wright[405] demonstrates that a lack of Old Testament knowledge leads to a lack of awareness of these subtle nuances painted by Jesus's pictorial language of story and drama.

A second study[406] will need to contrast the Jewish worldview to that of a Roman and Greek perspective, where intellectual and cultural formational structures are analysed accordingly. This will establish a more collaborative understanding of how the early church, as a newly formed faith community, overcame challenges and to what degree the Church understood what its role was in announcing the Kingdom of God. Wright[407] has emphasised that, despite the fact that contemporary readers of the Gospels may dwell on the narrative of not only the life of Christ but the life of the early church, a larger and more complex drama is unfolding. The Gospels, he has stated, is a story within a story or, better yet, it is a scene or an act in a larger drama. It is only through a Jewish mindset that it becomes possible to comprehend the beauty of this creative and wonder-filled account. God begins the dramatic narrative with creation, and then proceeds to engage in a relational covenantal journey. God participates in the lives of this faith community, creating order out of chaos and whether he remains visible

[402] Wright, "Imagining the Kingdom," 388.
[403] Wright, "Imagining the Kingdom," 388.
[404] See Chapter 4, section 4.5.4.
[405] Wright, "Imagining the Kingdom," 388.
[406] Wright, "Imagining the Kingdom," 390.
[407] Wright, "Imagining the Kingdom," 390.

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or hidden, he is always herding his flock forward. The Gospel account is set within this narrative of a nation waiting and seeking the presence of God. It is a story of Israel, but, more importantly, it is the story of Israel's God. The Gospel account is the next chapter of God's deliberate and intentional act of redemption and restoration, and yet again it is a revelation of a God who acts in surprising and unexpected ways.

3.2.8 Kingly Perspective of the Kingdom of God

Wright[408] has indicated that Israel's narrative is one of a relational drama with God. The Old Testament is a portrait of unfolding accounts of God's sovereignty and reign. This covenantal relationship is depicted by many images, but none so dominant as the concept of a King and his Kingdom. The Kingdom of God is his creation and, therefore, includes his people. The nation of Israel is a community of faith that acknowledges the provision and protection of its king. It is into this context that Jesus announces the Kingdom of God, and his listeners are eager and full of anticipation to receive their long-awaited King.

This Kingdom narrative is set in a context of power and authority, of domination and the rule of the Roman Empire. It is the continuing narrative of the history of Israel. Israel's story has unfolded within the continuous antagonistic account of a pagan society. Israel encountered the daily challenges of a pluralistic and polytheistic environment in which communities such as the Canaanites lived. The monotheistic belief system practiced by Israel set them apart not only in worship but in cultural and lifestyle choices. It is the dramatic account of a nation in waiting, longing for the presence of its King to confront the foreign gods and to overrule a pagan empire. The Gospels are yet another scene of the same narrative, Israel encompassed by the pagan Roman world. When Jesus, as the herald of good news, comes to announce the Kingdom of God to the Jews, it brings exuberant jubilation. Finally, now is the time for the Kingdom of God to take on the kingdom of Caesar. However, instead of the anticipated military coup, the victory is won by suffering and vulnerability. The Jewish community is left to ponder this peculiar account with uncertainty and bewilderment. Wright[409] has reaffirmed that Israel's confusion rested upon their declaration that when God became King, he would not simply rule as King over Israel, but over the whole world. Deductively, this logic flowed from the premise that God, as Creator of all, would rule over all. It is into this very context that the Jewish community needed revelation and clarity to perceive the unknown and to comprehend the most difficult, overwhelming news that the Kingdom of God was at hand. The Gospels are presented in such a manner as to relate to communities in search of meaning and purpose,

[408] Wright, "Imagining the Kingdom," 391.
[409] Wright, "Imagining the Kingdom," 395.

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and they extend the invitation to look again, with revelation, at the very nature of a God who came near, and remains ever present, the God who brought good news to his people on earth.

The next challenge that unfolded in the biblical narrative was the dilemma faced by the early church: discerning how to interpret the Kingdom of God. It was even more of a challenge for some of the early church leaders, such as the New Testament apostle, Paul, who had to engage both with Jewish believers and the new converts of the faith, the gentiles. These Roman and Greek citizens lived without a Jewish understanding of the narrative of Israel or deeply rooted association with the cultural practices of the faith. Paul was thus able to relate Jesus as the Messiah to the Jews, but selectively chose the term 'Lord' to his Greek and Roman audience. These communities of faith neither had the rich inspiring symbolic world of the Jewish temple or Torah, nor did they inherit the pagan symbols around them.[410] Yet, they formed a unified way of belonging that superseded traditional and cultural divisions and abstained from local and social practices that perversely sought wealth and power. It was the invitational message of the Gospels that extended the request to envision a new and different way of being and becoming a community. This vision of 'the Kingdom of God is at hand' required the community of faith to understand and see the Kingdom according to a different and unlikely perspective, which included the suffering, death and resurrection of Christ, and demonstrated a new way in which God, as King, would rule, demonstrating this through service and not domination. The role of God's redeeming power and the act of Christ's restoring authority had been able to sustain a new identity and form of belonging that was expressed in and through a newly shaped community.

3.3 THE ART OF TRANSFORMATIVE COMMUNICATION: PAINTING KINGDOM PICTURES

Biblical scholarship may have been able to avoid much of the theological division had Scripture been able to give a clear indication of how the Kingdom of God should be interpreted. Perhaps this might have included a detailed outline of a useable definition. Although some theologians may agree and state that there is certainly sufficient evidence for such a task as defining a comprehensive brief for understanding the Kingdom, others will remain positive about the process of interpretation and application. Most theologians, however, agree that the more appropriate place to commence is with a study of Scripture.[411] It is here that an historical background of inquiry will not only have to pursue the cultural, political and socioeconomic context of biblical history, but, in addition, there would also have to be a literary review in which

[410] Wright, "Imagining the Kingdom," 395.
[411] Malan, "The Kingdom of God," 3.

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genre, language and linguistic devices will be explored. An essential function of the intentional endeavour of understanding the meaning of the Kingdom of God, both in terms of the past and the present, is the vital role of communication. Verbal and non-verbal components are fundamental elements of the communicative process and both attribute to the meaning-making process of understanding. For this reason, it is necessary to be mindful of these communicative techniques that are found in biblical texts, particularly as they pertain to the notion of the Kingdom of God.

One of the more familiar biblical linguistic devices found in Scripture is the parable, but TeSelle[412] has argued that a parable may be recognised as an extended metaphor. Parables and metaphors embody the message in a pictorial fashion, using images to paint and depict literal and figurative meanings. Interpretation plays an important role in creating understanding and meaning found in the message. Johnson[413] has indicated that images have the ability to create a more substantiated depth than words, as images have the capacity to evoke emotions, which ignite the imagination. This process is a creative and expansive exploration of feelings and experiences, while words remain incredibly limited in their ability to entice human senses. Johnson[414] has stated that both forms of communication are necessary; however, it is his perspective that imagery collaborates both intellect and emotion and impacts the manner in which sight, hearing and feelings perceive reality. The interpretation of images needs to be a process that does not reduce or diminish the meaning of the message nor undermine the rationale of the image itself, as the image is a communicator of the message. Boring[415] has stated that an image or picture is its own text; therefore, any language that is descriptive or explanatory of the image must never seek to substitute the message, for authentic communication must take place in and through the image itself.

Petersen[416] has commented about his appreciation of the use of imagery in the book of Revelation, as he has explained that the book of Revelation is a retelling of the Gospel story and it contains no new information. The aim of the book is not to engage with the concept of faith on intellectual and cognitive levels. As Peterson[417] has pointed out, there is nothing to add to what has already been written in Scripture, but he has emphasised that there is most certainly a new manner in which to communicate it. He therefore reads the book of Revelation

[412] Sallie TeSelle, "Parable, Metaphor and Theology," *Journal of the American Academy of Religion* 42, no. 4 (1975): 630.
[413] Darrell Johnson, *Discipleship on the Edge* (Vancouver: Regent College Publishing, 2004), 35.
[414] Johnson, *Discipleship on the Edge,* 36.
[415] M. Eugene Boring, *Revelation* (Louisville: John Knox Press, 1989), 54.
[416] Eugene Petersen, *Reversed Thunder* (San Francisco: Harper and Row, 1988), 13.
[417] Petersen, *Reverse Thunder,* 13.

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not to gain information, but to revive his imagination. It is creatively and boldly descriptive, as if the author was able to paint with words, filling the pages with life and energy. This is a valuable interpretational contribution to understanding the language of the Kingdom.

3.3.1 Poetic Playfulness: Lifegiving Linguistic Lessons

The human act of seeing and of hearing are intertwined; as a result of the ability to perceive, to image and to conceptualise, they operate simultaneously and together. Listening and perceiving are therefore not only related to auditory or visual functions of the human body, but perform within the realm of the imagination and fantasy. These senses are associated with the human mind, which can perceive reality beyond what is literal and tangible. Throughout Scripture, the instruction is given to individuals and communities to look, as well as to hear. Johnson[418] has pointed out the irony of this double function. The guideline is given in the book of Revelation to be read out loud,[419] gesturing that the imagery used needs to be heard. He has suggested, too, that hearing perhaps is one way of seeing and seeing is another way of hearing.[420] This highlights the value of the imagination that is at work when stories are being told and why children with such vivid imaginations are enthralled by listening to stories. It is therefore worthwhile exploring the technique in which parables and metaphors are used in Scripture, and particularly in Jesus's teaching about the Kingdom of God.

Parables begin by telling a story to an audience familiar with a particular setting. This is then followed by the introduction of recognisable characters. As the story unfolds, the audience must begin to engage with a growing sense of unease. This is caused by the distance between what is familiar and known and what becomes uncertain and doubtful in the story. Davis[421] has called this distance between what is familiar and what is not the "parabolic distance". She has pointed out that there is a describable movement between the audience's present state of certainty into a position of uncertainty. The safe and secure worldview of the audience is challenged and provoked by unpredictable questioning. Davis[422] has suggested that the role of language is a position of ensuring the creation of structures that ensure the audience's familiar and grounded worldview that offers a sense of security. However, there needs to be a healthy progression that transitions from a parabolic distance and extends to a new position,

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[418] Johnson, *Discipleship on the Edge,* 23.
[419] Revelation 1:3 "Blessed is the one who reads aloud the words of the prophecy, and blessed are those who hear and who keep what is written in it; for the time is near".
[420] Johnson, *Discipleship on the Edge,* 23.
[421] Claire Davis, "Imagining the Kingdom Liturgy at the Limits of Language," *SAGE Journals, Theology* 104 (May 2001): 189, https://doi-org.ez.sun.ac.za/10.1177%2F0040571X0110400305.
[422] Davis, "Imagining the Kingdom," 190.

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where an imaginative vision assists with the limitation of language. Davis[423] has insisted that parables should lead the listener to the limits of the imaginative vision and expand this by creating a new perspective that is able to lead the listener into the unknown and unfamiliar as an invitation to open new possibilities, despite the stretching and discomfort of the journey. Davis[424] has asserted that this is not to be recognised as a notion towards fantasy and make-believe, and neither is it an acceptance of a current reality, but rather the imaginable possibility of a transformative newness that creates opportunities for an alternative reality that does not require escapism. Parables expounding the Kingdom of God should be able to entice the listener into a healthy movement that provides an available vision to be represented as a plausible alternative reality. Davis has stated that this is how the community of faith may be recreated.[425]

TeSelle[426] has sought to ask the question, "What lies in between?", as she has explored the creative tension between the ordinary and the extraordinary, and the space between the surprising and the unsurprising. She has been determined to find the meaning in the interrelated connectedness of the "space between". She has affirmed that the use of linguistic devices will assist in this inquiry. TeSelle[427] has described parables in a similar manner to Davis, as telling stories about regular everyday activities involving familiar and usual characters who are suddenly and unexpectedly thrown into the midst of an unusual setting or circumstance with an even more unpredictable conclusion or outcome to the story. However, she has acknowledged that parables are extended metaphors. Metaphors may be described as an empowering linguistic device that holds the tension between the ordinary and the extraordinary and metaphors are helpful in ascribing meaning to the space in between existing contrasts. They are also helpful agencies for theological reflection, as they bring together language, belief and life experiences. TeSelle[428] has stated that theological reflection is an ongoing task involving the interpretation of biblical texts and the application of these to a particular situation faced by the faith community. Its ongoing nature suggests that this work of interpretation is continuous and ensures that the need for relevance is addressed.

Parables are tools for theological reflection as they encourage a search for meaning through an inclusive approach, for they do not negate human life in relation to others, God or creation. The danger of theological reflection is that it may too easily become conceptual, cognitive,

[423] Davis, "Imagining the Kingdom," 190.
[424] Davis, "Imagining the Kingdom," 191.
[425] Davis, "Imagining the Kingdom," 191.
[426] TeSelle, "Parable, Metaphor and Theology," 631.
[427] TeSelle, "Parable, Metaphor and Theology," 631.
[428] TeSelle, "Parable, Metaphor and Theology," 632.

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systematic and, at times, abstracted. Brown Taylor[429] has made reference to ensuring that there is a balance of cognitive and experiential knowledge when she stated that her deepest understanding of Scripture is that the written word becomes the lived word. She has emphasised that her faith is thus an expression of a relational nature that may be communicated through doctrinal belief, but it must also be a focus on the relational aspect of faith that leads to a more earnest search for God than 'correct' ideas about God is able to achieve. Doctrines are important, as much as biblical scholarship is valuable, but they should always point towards the wellbeing of relationships in the community, toward holding diversity and displaying a commitment to working through conflict and tension. Brown Taylor[430] has echoed the need for narrative as she has declared that her faith in the Christian story is rooted not in the certainty of facts or even the proof found in doctrine, but rather in the active searching for awe and reverence. She refers to the numerous times biblical texts begin with the words "behold", an invitation to explore, observe and even gaze upon the beauty of the present moment.

Metaphors therefore sustain a dynamic aspect of human life, and root human experience in a theological context. Metaphors embody meaning into the context of daily life. They do not seek to separate, divide or remove the spiritual from the secular; instead, all of life is held captive, as one integrated whole. TeSelle[431] has described this process as the manner in which God, as the transcendent, surprises the story by participating as a character in the story, and thus interrupts the flow with a new direction in which the story must now unfold. Despite the natural human response of hesitancy or even resistance, the shock of the event must be engaged with.

TeSelle[432] has insightfully pointed out that there is no way around a metaphor. She has indicated that a metaphor is typically bold in its nature, and confidently teases meaning in a slightly beguiling manner. It is a way of knowing and not simply a way of communicating. The use of a metaphor thus incorporates knowledge at the same time as it expresses knowledge. As it entices interaction, it draws on the temptation to seek meaning while it also offers information. It unfolds a new mystery or treasure that has not yet been revealed; it is held up for inspection and perusal for those wishing to get closer to its meaning. Insight and revelation are therefore attributes of the metaphor and, in this way, meaning cannot be separated from the metaphor.

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[429] Barbara Brown Taylor, *Leaving Church: A Memoir of Faith* (New York: Harper Collins, 2006), 107.
[430] Brown Taylor, *Leaving Church,* 109.
[431] TeSelle, "Parable, Metaphor and Theology," 633.
[432] TeSelle, "Parable, Metaphor and Theology," 634.

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TeSelle[433] has indicated that perhaps this is a justifiable reason for the Kingdom of God not to be defined, but rather viewed as an expression of metaphorical language. Metaphors can make ontological and existential theological references, as they imply something about God, as much as they do about human life. In addition, parables have an aesthetic quality about them, centred upon their insistence that insight and knowledge be embodied in a creative and artistic style. TeSelle[434] has given particular attention to the New Testament parables, and decided that their mysteriously unsettling nature is displayed in the unusual insight that they communicate, of a God who enters into human lives to disturb the familiar flow of expected order and surprises all with the incarnational message of grace and mercy, and touches lives with the fragrance of hope. Faith is therefore not an expression of ideologies or theories, but a dynamic approach to the open expanse of the fullness of life splashed in an array of colour, energy and vibrancy. This is the narrative of the Gospel told in parabolic metaphors, not to reassure the audience with the certainty of life, but rather to transform the unknown with Presence.

3.3.2. Beyond the Limitations of Language

There has been ongoing theological discourse about the nature of the language used to describe God. Malan[435] has indicated the irony found within this discussion. On the one hand, there is a validated and realistic need in the Christian faith to describe the nature of God. However, the limitedness of language to describe the transcendent divine presence of the Other, is almost impossible.[436] He has therefore suggested that a creative solution to overcome the limitation of language is through the use of the metaphor. Hopper[437] has insisted that perhaps the only authentic communicative process in which the transcendental may be made known and described is through the use of analogy or symbols, and that therefore all language about God is, in fact, some way descriptively metaphorical.

Malan[438] introduces the concept of “root metaphors”[439] as metaphors that are able to describe the most basic assumptions about reality or life experience. The most fundamental questions about human existence are better explained with the help of root metaphors. These are

[433] TeSelle, “Parable, Metaphor and Theology,” 634.
[434] TeSelle, “Parable, Metaphor and Theology,” 634.
[435] Malan, "The Kingdom of God," 3.
[436] Malan, "The Kingdom of God," 3.
[437] Jeffrey Hopper, *Understanding Modern Theology 1: Cultural Revolution and New Worlds* (Philadelphia: Fortress Press, 1987), 54.
[438] Malan, "The Kingdom of God," 3.
[439] This terminology was developed by philosopher Paul Ricoeur and theologians Don Browning and Sally McFague in the field of religion and cultural and language studies. See Bulkley 1992:198.

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specifically designed to address complex existential questions of human life through the use of concrete and tangible images that form necessary connections. As such, root metaphors are viewed as expressions of the core values of a society. Root metaphors and the core values that they represent legitimise institutional orders and are the basis for the individual's identity formation. While other root metaphors may seek to explain human experiences of illness, disasters, death and the afterlife, Malan[440] has sought to use root metaphors to explain Jesus's announcement of the Kingdom of God. He has stated that these metaphors provide ways for listeners to engage with Jesus's teaching at a deeper and more personal level. He has invited the listeners to interact on an existential level and thereby make important personal decisions and wrestle with different perspectives. It would then enable these listeners to legitimise their society and offer them a meaningful existence. Malan[441] has suggested that biblical metaphors, such as king and father, be perceived as root metaphors.

The social implications of formation and structure are exhibited by the relationship between a king and his subjects and a father and his children. Crossan[442] has stated that parables have a paradoxical way of working, allowing the formation of new metaphors to deviate and challenge the *status quo.* Borg[443] has noted that Jesus used the language of paradox as well as the language of reversal when he spoke about the Kingdom of God. In applying his technique to metaphorical linguistic devices, Borg[444] has challenged traditional perspectives, as well as conventional wisdom. Similarly, Malan[445] has been able to insist that the paradoxical metaphor must be purposefully left undefined in order to allow listeners to fill it with their own meaning. This will permit the subconscious to open up new possibilities by what is referred to as reframing. Malan[446] has defined the process of reframing as the change of the conceptual or emotional meaning attributed to a situation. Malan has suggested that perhaps this technique was demonstrated by Jesus, as he taught the Kingdom of God with new conceptual and emotional meanings that contributed therapeutic value to his followers by giving their lives new meaning and hope.

[440] Malan, "The Kingdom of God," 3.
[441] Malan, "The Kingdom of God," 5.
[442] John Crossan, "Paradox gives rise to Metaphor: Paul Ricoeur's Hermeneutics and the Parables of Jesus," *Biblical Research 24* (1979), 20–37.
[443] Marcus Borg, *Jesus, A New Vision: Spirit, Culture, and the Life of Discipleship* (San Francisco: Harper Collins, 1984), 80–81.
[444] Borg, *Jesus: A New Vision,* 80–81.
[445] Malan, "The Kingdom of God," 3.
[446] Malan, "The Kingdom of God," 3.

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3.3.3 A Symbolic Universe and Identity Formation

Malan[447] has reiterated that all language about God is, in a sense, metaphorical, including the use of analogical, mythological or symbolic signs. It is only possible to speak about God in human terms, and it is therefore a difficult challenge to try to articulate beliefs, thoughts and reflections to others. Religious language may therefore be represented by symbolic communicative structures. Malan[448] has perceived that the "symbolic universe" is a creation of society's desire for ideals that may be projected or objectified by social reality. The symbolic universe relates to the community's sense of meaning and purpose, within a specific situation, that is deduced by root metaphors as these establish the core values of the society. The symbolic universe, therefore, refers to a higher order that gives meaning and structure to social life, and especially to the experiences of suffering, loss and death.

Crisis ensues when a symbolic universe disintegrates, leading to social chaos or, when in spite of an intact symbolic universe, the legitimised social conventions are neglected or negated. Such disregard renders the symbolic universe useless and creates an existential crisis when it no longer contains meaning or purpose. Such a crisis calls for universe maintenance or a new symbolic universe – a new way of making sense of life and relationships. Malan[449] has argued that the role of Christ was to step into an existential void and introduce the metaphorical concept of the Kingdom of God and to fill this with new meaning. Malan does not view this as a process of universe maintenance. He has rather, argued that Jesus did not intend to restore the Judean religion of the 1stcentury, but to oppose and radically alter it. Malan[450] has viewed this as a revolutionary paradigm shift that enabled thinking about God and living with God in a way not previously thought of. Malan[451] has argued that this implies the ability to recognise the Kingdom of God as a socio-political and religious concept.

Malan[452] has recognised that when identity is viewed from a social perspective, it is important to recognise the discourse that takes place between the social world, which he has already described as the symbolic universe that creates human constructs, and the effect and impact that these constructs have on human life. Each person operates within these social constructs, engaging and reacting to their own story, as part of a larger historical story. Identity is thereby

[447] Malan, "The Kingdom of God," 5.
[448] Malan, "The Kingdom of God," 5.
[449] Malan, "The Kingdom of God," 5.
[450] Malan, "The Kingdom of God," 6.
[451] Malan, "The Kingdom of God," 6.
[452] Malan, "The Kingdom of God," 5 – 6.

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maintained, modified and reshaped by social interactions and relations. Malan[453] has demonstrated how the Kingdom of God is meant to be understood as a symbolic universe in which the role of God as a king and father extends the metaphorical perspective of the identity of the community of faith.

Malina,[454] however, has chosen to view the Kingdom of God as a political realm, in which the role of God is predominantly that of a redeeming king who restores the covenantal relationship. Malan[455] has agreed that there is an element of resonance to viewing the Kingdom of God as having a political reference, but he has continued to insist upon viewing the Kingdom as a metaphor used by Jesus in the context of the first century. He has highlighted the social context in which Jesus's proclamation was announced as being under the dominant control of the Roman Empire, which exerted power and influence over citizens. Society was ruled by fear and violence. Jesus's heralding of a new social order was thus most apt, spoken into a fragmented, tired and fearful society, whose despair and disappointment rested upon an elite group of an affluent minority who continued to abuse and manipulate the majority of citizens to the detriment of their wellbeing. Malan[456] has thus affirmed that society's hope in a patriarchal system as a symbolic universe had dissipated. Into these distressing circumstances of fear and anxiety, Jesus as the herald offers a tangible expression of hope, a light in the darkness of wider societal desolation.

3.3.4 Metaphors: King, Father, and Patron

(i) King

As discussed, in section 3.2.2 the Gospel's announcement of the Kingdom of God is set within an historical context. This setting is a scene within a much larger narrative; it is the unfolding drama of a nation whose relational history is formed by the Abrahamic convent. Wright[457] has stated that the biblical notion king has been used as a metaphorical explanation for the role in which Israel used to understand both God and the Kingdom. It is this dynamic metaphorical language that is particularly insightful for developing an understanding of the Kingdom of God as an alternative reality for contemporary society. This challenge required an imaginative step into a new worldview, one that was considerably different to the world of paganism. It was

[453] Malan, "The Kingdom of God," 6.
[454] Bruce Malina, *The Social Gospel of Jesus: The Kingdom of God in Mediterranean Perspective* (Minneapolis: Fortress Press, 2001), 1.
[455] Malan, "The Kingdom of God," 6.
[456] Malan, "The Kingdom of God," 5–6.
[457] Wright, "Imagining the Kingdom," 383.

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certainly a change in religious terms where, from the perspective of Epicureanism,[458] the many gods would be present or completely absent. Alternatively, another option was a sense of Stoicism,[459] where a universal god could be found everywhere and at all times. It is important to remember that this newly formed community of faith did not have inheritance of an historical Jewish nation, whose religious connotations were connected to the land, the nation, the Temple and the Torah.

Wright[460] has stated that this step of the imagination required risk and courage, as it was an invitation into the unknown and what was not yet perceived. It was an offer of faith, to extend the Church's belief in the personhood of Jesus, to a position that required trust in the divine and spiritual relational presence of God. This community, therefore, became storytellers, narrating the story of how they perceived God had become king in and through the life, death and resurrection of Christ. This story was told with creative enthusiasm and shared amongst other members of the community, as a request to join the reimagining possibility of an alternative reality in which meaning and purpose was rediscovered in new unthinkable ways. Their stories were also the stories of Jesus, which depicted images of invitational opportunities to reinterpret their context, to reimagine power and control and to rethink social identity as an inclusive, communal way of living. According to Wright,[461] these stories were empowering declarations of the Kingdom of God revealed to listeners to equip them to see their world in a new way and to operate differently within the reality of their present context. Wright[462] has proposed that these faith communities have much to share with a contemporary faith community that is willing and able to listen and see. The story of the early Christian community is one of witnessing, in which a community has testified to what could happen if the step is taken towards reimagining an alternative reality. The same invitational offer is extended to the contemporary community to take the risk and trust the process of reimagining an alternative reality.

(ii) Father

Wenell's[463] notion of the Kingdom of God as a sacred space is extended by offering the literary device of a metaphor in which relational dynamics are explored. This use of a metaphor is an intentional invitation to explore expanding opportunities for understanding rather than a

[458] Wright, "Imagining the Kingdom," 383.
[459] Wright, "Imagining the Kingdom," 383.
[460] Wright, "Imagining the Kingdom," 383.
[461] Wright, "Imagining the Kingdom," 398.
[462] Wright, "Imagining the Kingdom," 399.
[463] Wenell, "Kingdom, not Kingly Rule," 220.

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shutting down of narrow perspectives that contain definitive answers. This perspective contrasts significantly with the idea of a Kingly Ruler, which Dalman[464] so aptly defines. As an inquiry into the dynamic, relational, metaphorical attributes of the Kingdom of God, she has explored the Old Testament concept of land and land ownership.[465] Wenell[466] highlights the fact that this notion of land cannot be defined by geographical or physical qualities alone, but that it must also denote the relational space between God and humanity. The Abrahamic covenant is overtly as much about land as it is about relationships. It can, therefore, be interpreted as the interaction of a relational God who participates with his people and their history. This reinforces the need to emphasis communal space as a contributing factor to group identity, as the Abrahamic covenant establishes the idea of a nation and, hence, communal belonging. This group identity is specifically formed by the initiation of a relational God and it is made between God and his people. Wenell[467] has acknowledged that spatial distinction may be further explored within this concept of sacredness, as the relationship between God and the nation of God relates to the tabernacle, the temple and the holy of holies. It is within this context of a specific relationship that there is a notion of religious belonging. Wenell[468] has argued that if the notion of the Kingdom is made sacred by the relationship it has with the presence of God, attention should be given to understanding the dynamic role that God has within the context of the relationship between humanity and creation.

Wenell,[469] therefore, may have agreed that the image of God as king is evident in biblical texts, especially within the Old Testament context; however, she has highlighted that there is extreme limitation to the reference of God as king found in the Gospels. For this reason, she has made the suggestion that the Gospels have demonstrated the image of God as father, which becomes a more prominent metaphor. Moxnes[470] has agreed that the notion of both God as king and God as father are biblical images used as metaphors to describe and depict attributes and characteristics of God. The term ‘father in heaven’ is thus portrayed more regularly by the Gospel writers and in Christological quotes, as well as in the prayer Christ taught his disciples that begins with “Our Father in heaven”.[471] Her argument has been expanded by the notion that fatherhood aligns itself to the historical context, as the kingship of the community relates to the Kingdom of the divine God. This alludes to the premise that

[464] Dalman, *The Words of Jesus,* 91.
[465] Wenell, “Kingdom, not Kingly Rule,” 220.
[466] Wenell, “Kingdom, not Kingly Rule,” 220.
[467] Wenell, “Kingdom, not Kingly Rule,” 220.
[468] Wenell, “Kingdom, not Kingly Rule,” 221.
[469] Wenell, “Kingdom, not Kingly Rule,” 222.
[470] Halvor Moxnes, *Putting Jesus in His Place: A Radical Vision of Household and Kingdom* (Louisville: Westminster John Knox, 2003), 109.
[471] Matthew 6: 9 “Pray then in this way: Our Father in heaven, hallowed be your Name”.

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the Kingdom should be more closely associated with the concept of a household. Wenell[472] has identified that 'household' relates to the displacement of the nation, whose identity was not simply dislocated from its relationship with land ownership, but also in terms of status and wellbeing in relation to the environment and God. The metaphorical use of 'household', thus, directly addresses the invitation extended to a community in need of establishing security and stability, in its search for recreating a sense of belonging and a place and space to call home.

Wenell[473] has disputed the perspective that recognises the affirmation of Christ as the new king, based simply on the fact that Christ is the one who comes to announce the Kingdom. In her defence, she has stated that there is insufficient evidence within the Gospels to make such a claim. She has acknowledged that the Gospels have recorded accounts that affirm his majestic kingly role, but these have been made on behalf of Christ. It remains very unclear from Jesus's personal accounts that he has affirmed any ownership or acceptance of his kingly role in the Kingdom. In light of this debatable concern within the context of the Gospels, there now appears to be a Kingdom without a King. Wenell[474] has emphasised that there is no tension with the use of these terms and supports the perspective of viewing the Kingdom of God as the space for which communal relationships may take place. She has also most adequately described the role of God as Father, in this unique divine relationship.

(iii) Patron

Malan[475] has intentionally selected the root metaphorical use of the term 'patron', to ascribe meaning to the biblical images of king and father. In addressing the social constructs of both king and father, this root metaphor assists in supporting a 1st century understanding of patronage, and emphasises the expectations of exchange taking place within this relationship. The one in need seeks the one who has plenty to give and, through the act of a favourable generosity, the patron contributes to the wellbeing of the one in need. There is the expectation that reimbursement shall take place because of the enforced social constructs of both norms and practices. According to Malan,[476] if the metaphorical use of patron is ascribed to the attributes and practices of God and to the nation of Israel within the Old Testament, then one could argue that God's role is more inclined to move to that of a father than it is to that of a monarch.

[472] Wenell, "Kingdom, not Kingly Rule," 222.
[473] Wenell, "Kingdom, not Kingly Rule," 224.
[474] Wenell, "Kingdom, not Kingly Rule," 224.
[475] Malan, "The Kingdom of God," 4.
[476] Malan, "The Kingdom of God," 4.

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Similarly, Malan[477] has used this approach to challenge the premise that Beavis had used to present the Kingdom of God as a utopian concept. God's patronage challenges preconceived ideas and desires for images that are presented as an ideal society, for example, the promised land overflowing with milk and honey. Malan[478] has stated that the fatherly metaphor displayed by the root metaphor of patron ushers in the concept of family and demonstrates God's provision and protection. This serves to substantiate Malan's discourse on existential root metaphors of the Kingdom of God and demonstrates the new social order in which a symbolic universe is one of community, care and compassion. Malan[479] has responded to the challenge of incorporating an appropriate use of the metaphor of 'patron' within the contemporary context and suggested that the metaphor not be converted into a myth or constructed into a false reality. The work of demythologising and deconstruction will have to include a review of the use of apocalyptic and eschatological language in Scripture. The modern world will need to interpret biblical texts with more openness and flexibility as the community of faith regains a language of reframing reality through the creative and demonstrative language of imagery. Perhaps, too, contemporary society may relate to the use of the metaphor of a patron if it is perceived as a 'sponsor' or a 'donor'. The contemporary world has recognised the role that non-profit organisations have played in assisting with alleviating problems related to poverty, and there is a familiarity with the notion of 'patron' that is displayed through the generosity of donors.

3.4 DISCOVERING THE LANGUAGE OF REFRAMING

In order for the Kingdom of God to be recognised as an alternative reality that is involved in the acts of transforming and reforming worldviews, it must engage with the concepts of the imagination. It must proceed from the world as it is known into a world that is unfamiliar and alternatively perceived and yet offers new possibilities. Language plays an essential role in the work of recreating reality and in revealing an innovative possibility of a new world lens with which to perceive human existence. Language has its limitations and these limits determine the quality of the formation of relationships in which communication must take place. Davis[480] has indicated that there is a need to be more consciously aware of these limitations of language. She has stated that descriptive language may be biased and lead to establishing judgemental attitudes. A pertinent and relevant example that may apply to both historical biblical contexts and the contemporary context is the manner in which socioeconomic groups

[477] Malan, "The Kingdom of God," 4.
[478] Malan, "The Kingdom of God," 4.
[479] Malan, "The Kingdom of God," 6.
[480] Davis, "Imagining the Kingdom," 191.

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have been labelled. Davis[481] has pointed out that it is common practice to describe members of society living in poverty as the 'poor', which is only a portrayal of their limited economic resources and a description of what they may lack in terms of material possessions. A reframing of language involves transitioning away from a descriptive and judgemental language to a communicative approach of encounter. This process of encounter promotes solidarity and embraces presence; it is a style of communication that seeks to avoid marginalisation and exclusion by (re)creating a community of inclusive relationships. Pickstock[482] has insisted that this will involve an innovative form and practice of language that would, in fact, change the structure of the modern world and that may lead to a restoration of the communicative event of embodiment and solidarity in society.

The exercise of reframing language is a communal event that requires participation from each member of the group. Dykstra[483] has emphasised that the promotion of creativity will assist with the process of reframing that takes place within interpersonal communication. Music, art and poetry are all mediums of creativity that require the expression of nonverbal communication to portray a message of beauty, meaning and intention. Whyte[484] has explained that there is a link between psychology and poetry. He has described the existence of a creative tension as the poet looks to find ways to speak about matters that are not yet discovered to the self but can be revealed through the medium of the poem. Dicken[485] has stated that this process will require a level of vulnerability, not only for the poet or narrator but, in theological language, of God too. He has observed that the modern world, as it has done throughout the centuries, continues to strive to find an all-powerful and problem-solving God operating in the world. Scripture, however, contradicts this portrayal by expressing the vulnerability of God. Tension is thus created by what is expected, what is anticipated and what has been portrayed. Dicken[486] has thus stated that biblical language must pursue authentic and creative reframing linguistic devices that are able to present alternative ways of communicating.

[481] Davis, "Imagining the Kingdom," 191 – 192.
[482] Catherine Pickstock, *After Writing: On the Liturgical Consummation of Philosophy* (Oxford: Blackwell Publishing, 1998), 91.
[483] Dykstra, "Unrepressing the Kingdom," 384.
[484] David Whyte, Unpublished Keynote Address to the Psychotherapy Networker Symposium, Washington, D.C. 2009, *Psychotherapy Networker,* www.psychotherapynetworker.org.
[485] Thomas Dicken, "The Homeless God," *The Journal of Religion 91,* no. 2 (2011): 127, https://www.jstor.org/stable/10.1086/658106.
[486] Dicken, "The Homeless God," 128.

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3.4.1 The Challenge to Collaborate Inclusively

Wright[487] has noted that contemporary society struggles with a vulnerable God because it longs to be rescued by an all-powerful leader. Modern society yearns for a God who can change the *status quo* from a world where the minority have advantage over the majority, where there is a shortage of resources because of greed and corruption and where there is violence and war, to a world in which social justice and peace are realities. He[488] has suggested that the Church's task is the reframing of its message by the renewal of imaginative language in order to ignite a vison of an alternative reality with insight and revelation. This communicative event must avoid over-familiarity, a simplification of the message and sustaining a concrete sense of certainty that detracts from the effective impact that pictorial language strives to achieve through creating expansive possibilities of new realities.

Wright[489] has stated that, unfortunately, the emphasis of analytical data capturing and the need for diagnostical evidence in the world today has negated the contribution that instinct, playfulness, creativity and imagination contribute towards perceiving modern life. He acknowledges that educational systems require cognitive thought processes and rational methods of applying knowledge, but when the overriding way of life excludes the value of the sensory world, dismisses the contribution of artistic optimism and ignores the subtle offerings of mystery, then the world becomes a very sterile place and space in which to live.[490] This leads to the danger of misinterpretation, as biblical texts are misread, misunderstood and perceived with a limited lens. Wright[491] has stated that a possible solution to this predicament is not furthering the pursuit of additional knowledge through research, although he acknowledges that there is value to be found in detailed analysis, but rather he has insisted on increasing the amount of work on the imagination. He encourages an openness to think across limited borders and to perceive what otherwise may be described as the impossible. Learning to live in this space creates a playful liberation that is not restrictive and does not need to follow rules of precision and objectivity, but is rather a place of embrace and encounter of another perspective of life.

Wright[492] has given evidence that Western history has a predominantly close association with favouring, and encouraging analytical thinking. This has become known as left-brain thinking,

[487] Wright, "Imagining the Kingdom," 400.
[488] Wright, "Imagining the Kingdom," 400.
[489] Wright, "Imagining the Kingdom," 396.
[490] Wright, "Imagining the Kingdom," 396.
[491] Wright, "Imagining the Kingdom," 396.
[492] Wright, "Imagining the Kingdom," 397.

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which scientists have explained as the processing of data that takes place in the left hemisphere of the brain.[493] This is contrasted to the right side of the brain, which is viewed as the hemisphere of intuition and imagination. The scientific development of the left-brain and right-brain theory has recently been expounded upon by McGilChirst,[494] whose interdisciplinary studies have been explored in the field of communication science. It has been recognised that interest in this area of brain development study has increased over the past three centuries. These studies have demonstrated that left-brain functions are responsible for cognitive, systematic and calculating activities while the right- brain is associated with the realms of creative perception, intuition and imagination. Wright[495] has indicated how insightfully descriptive these two terms are, as the notions that describe left and right brains have expressed the dynamics of the world today. More specifically, they have defined the institution of academia and, certainly in his experience, the field of biblical studies. He has become dismayed by the contrasting split of functioning in the world with the current emphasis on left-brain over right-brain validation. Wright[496] has opted for a balanced approach between the two brains, commencing with the right brain, where the initial intuitive reactions take place, and then proceeding to the left brain, where detailed data is processed and returned once more to the right brain.

3.4.2 An Experiential Encounter with the Gospels

Wright[497] has noted that McGilchrist is not a biblical scholar, nor is his interest in biblical communication; however, the application of the latter's study to the interpretation of biblical texts is beneficial. Too often, the need for a detailed reading and interpretation of a text results in the loss of an overall understanding of the narrative in which the text is placed. At this stage, there is the favouring of facts over experience and thus the response to the text becomes limited. A factual representation of the Gospel leaves two options: the first is one in which the believer strives to prove the message, and the second is where the sceptic aims to disprove it.[498] In order to for the herald to gain a desired response from the listener, the message of good news needs to be proclaimed and thus interpreted. This is an inclusive approach where the listener may respond with a cognitive and heartfelt response. The message is, therefore,

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[493] Wright, "Imagining the Kingdom," 397.
[494] In his recent work, *The Master and his Emissary,* McGilchrist addresses the challenges faced by scientists to gain insight into the workings of the brain. He takes an interdisciplinary approach and addresses specific areas particularly in the field of communications science. See Iain McGilchrist, *The Master and his Emissary: The Divided Brain and the Making of the Western World* (London: Yale University Press, 2010), 428–429.
[495] Wright, "Imagining the Kingdom," 397.
[496] Wright, "Imagining the Kingdom," 397.
[497] Wright, "Imagining the Kingdom," 397.
[498] Wright, "Imagining the Kingdom," 397.

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both understood and encountered. Wright[499] has stressed that the Gospels seek to extend the invitation of an encountered experience. It is through metaphors, narratives and enticing images that the full display of Kingdom reality is depicted, and only through participation is it fully understood. The story of the Gospel is a story within a story; it has a past, a present and a future. It calls its listeners to see and hear how Jesus demonstrated a reimagining of the world around them, and to perceive reality by entering into their transformed communal life.

Wright[500] has highlighted the importance that this has for those pursuing academic degrees; in particular, he has addressed those involved with their doctoral studies. He has insisted that there is a need for left-brain research, but not at the expense of excluding right-brain contributions. Although it may be challenging to attempt right-brain research methods,[501] this is encouraged. Wright[502] has called for doctoral students to become participants in collaborating in and creating new methods for communicating an alternative vision of the reality of the Kingdom of God.

The Kingdom of God includes temporal, spatial and relational perspectives that permits the practice of reimagining reality that does not avoid suffering or escape a turbulent future but rather engages with the present paradoxical space of liminality with creativity and imagination. This process takes place to review reality with an alternative lens. It is a perspective that encounters community with solidarity, promotes unity and establishes social justice for all members. Language may contribute towards creating a meaningful understanding of God's Kingdom as seeks to offer an alternative reality for the community of faith. Imaginal language uses linguistic devices such as figures of speech to enhance openness and flexibility in giving voice to encounters of God through relating to the contemporary congregational context and yet at the same time remain biblically authentic.

Chapter 4 will explore the role of preaching as a significant communication channel of the Church to declare the good news of God. The role of proclamation will announce this good news as an offering of Kingdom values and principles. These characteristics of the Kingdom include conveying messages that not only relate to cognitive functions of the brain but also investigate the imaginal formation of creative and playful messages that engage with the imagination and creativity that can not only perceive but encourage mystery and wonderment. The practice and intention of preaching shall be revisited as the need for relevance and biblical

[499] Wright, "Imagining the Kingdom," 398.
[500] Wright, "Imagining the Kingdom," 398.
[501] This could possibly include the Heidelberg Method for sermon analysis, as it combines a linguistic and theological inquiry of sermon structure and formation. See section 5.4.2.
[502] Wright, "Imagining the Kingdom," 398.

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integrity becomes an urgent requirement for the modern Church. The Anglican Church shall be reviewed according to its rich inheritance of Sacramental Theology and how the communicative event of preaching may create space for relational participation in an inclusive event of proclamation.

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CHAPTER 4: PREACHING A NEW REALITY

4.1 INTRODUCTION

Preaching may be described as a communicative event, that it is relational, participatory and inclusive. The role of preacher, congregation and God is an active and dynamic engagement. This chapter will address the communication process as a mean to convey messages of good news that confronts the reality of suffering and pain and may offer a tangible expression of hope. This hope embodies a present and future context in which the liminal space of uncertainty is faced with the provision of an alternative reality. The notion of preaching as 'homecoming' will be explored as a means to create a communal sense of belonging that promotes solidarity, unity and equality for all members of community.

4.1.1 Preaching as Homecoming

The notion of home has been discussed in Chapter 2, which also explored modern influences that have impacted on this notion of home, such as globalisation and Westernism within a contemporary South African context. It has become evident that a growing sense of displacement and despair exists as the country is faced by political and socio-economic challenges. The transitioning period of a newly formed democratic society has been a challenging process that has needed to address complex social, transformative and restorative procedures. There have been attempts to demonstrate these processes on national and provincial levels; however, it is evident that locally, on community levels, concepts of forgiveness, reconciliation and equality remain concerns. As Chapter 3 has shown, the need for a safe and secure environment is not always a guarantee, particularly in an unsettled South African environment that depends upon international trade markets and uncertain, volatile global political relationships. In offering those living in the South African context an alternative reality that embraces liminal space, a more creative and hopeful reality of the future is presented. As the Church, particularly the Anglican Church in South Africa, is faced with the challenge of proclaiming messages of good news in these overwhelming times of despair and displacement, the Kingdom of God has been explored as a reality that may offer a means for living in a present sense of liminal space and a way to embrace the unknown and uncertainty with hope. It has also been noted that the recent COVID-19 pandemic, which became a significant global concern as of the beginning of 2020, has further raised the immediate need for the Church to respond to the notion of home, and to address concepts of identity and belonging in light of processes such as lockdowns and social distancing, which may be seen as driving people apart.

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This chapter explores how preaching, as a communicative event, may contribute towards meaning making through offering the Kingdom of God as an alternative reality. In line with a more comprehensive understanding of the intention and practice of preaching, this chapter seeks to demonstrate how a homiletical practice of imaginative language may not only encourage and inspire the faith community, but also unsettle and disturb it with the intention of challenging perspectives as a means to move forward, particularly to see again, or to gain new revelation.

Chapter 4 seeks to explore how preaching as an integrated and inclusive communication event proclaims the good news of the Kingdom of God as a relational, spatial and temporal encounter, both with God and others, to transform a communal way of life together through solidarity and compassion. Language, therefore, is an essential aspect of this process and the chapter will explore different approaches of interpreting reality and perceiving knowledge. The exploration of imaginative linguistic techniques, such as metaphors and parables, will aim to demonstrate how these devices seek to open creative spaces to explore meaning, and to address the narrow conflicting tensions that exist when language is used in a simplistic manner to describe or label events or objects. A dualistic approach thus causes a polarising of opposites that separate perspectives and sustains the division that exists within theological debate, whereas a non-dualistic, or integrated, approach holds the tensions of what may be perceived as opposites and incorporates a comprehensive understanding of approaches. Preaching may therefore be viewed as the proclamation of the good news of the Kingdom of God and the announcement of a spiritual and physical gospel that brings a holistic approach to transformation and redemption.

4.1.2. Preaching as Inclusive and Engaging Act

Human forms of communication about God are limited because human endeavours that seek to engage in activities pertaining to an ‘otherness’ find the challenges of inadequacy detrimental to theological discourse. Rohr[503] has indicated that perhaps the challenge, prior to communicating about God, is the assumption of a preconceived notion of knowing God. He has highlighted that the ability to know God is also a challenge, as God cannot be known according to the usual manner in which humans treat objects. If God is relational, then the forms of knowing have to be reviewed. Rohr[504] has pointed out that, for too long, the Christian Church has attempted to use words to create and establish doctrines and creeds to express

[503] Richard Rohr. “Seeing with God’s eyes,” Centre for Action and Contemplation, 6 November 2018. http://cac.org/seeing-with-gods-eyes-2018-11-06.
[504] Rohr, “Seeing with God’s eyes.”

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what has already been known about God. He has not negated the beneficial advantages that exist in the credal system, nor has he berated the Church for having articulated these belief practices in an orderly and systematic fashion. Rohr[505] has, however, clearly indicated that these attributes are of ecclesiastical formation and that knowing God requires more than well formulated and documented theory. The dynamics of faith, mystery and spirituality extend beyond cognitive forms of knowledge and require experiential encounter and embodiment. It is within this realm that the relational aspects of God may be engaged.[506]

4.2 ALTERNATIVE WAYS OF PERCEIVING REALITY

Bourgeault[507] has specified that the manner in which society operates may or may not perpetuate this perception of knowing and relating. As a result of the existing operational system within society, she has stated that communities learn to function within what she has called a "binary operating system"; here, the world is split into opposites – subject and object, inside and outside, as well as above and below. The human brain is not only encouraged but instructed to perceive the world through differentiation. Young children are taught and educated through this lens of binary opposites and learn very quickly and easily to make comparisons: fat or thin, short or tall, big or small. As discussed in Chapter 3,[508] McGilchrist[509] has referred to the binary operating system, a concept of dividing perception, as "left-brain and right-brain functions".

Bourgeault[510] has stated that these are the qualities that are now used to describe the self. Identities are formulated by these distinctive labels. In order to create the impression of uniqueness and originality, distinctive labels must be observed at the same time as creating separateness. If one is in, the other must be out; if one belongs, then similarly the other must not belong. The formation and sustainability of identity is thereby perpetually enhanced by differentiation and the separateness of others. This, according to Bourgeault,[511] is a restrictive form of self. In fact, she has described this formulation of self as a delusion and a fantasy that cannot be real, especially having recognised that life cannot be separated. Individuals cannot operate in separateness, and neither is it possible to divide individuals from the formation of communal life. It is a myth to think that the self-reliant and independent individual exists.

[505] Rohr, "Seeing with God's eyes."
[506] Rohr, "Seeing with God's eyes."
[507] Cynthia Bourgeault, *The Wisdom of Jesus: Transforming Heart and Mind – A New Perspective on Christ and His message* (Colorado: Shambhala Press, 2008), 33-35.
[508] See Chapter 3, section 3.3.1.
[509] Iain McGilchrist, *The Master and his Emissary: The Divided Brain and the Making of the Western World* (London: Yale University Press, 2010), 428–429.
[510] Bourgeault, *The Wisdom of Jesus,* 33.
[511] Bourgeault, *The Wisdom of Jesus,* 33.

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However, this does not imply that a binary operating system is not useful. It has certainly been able to contribute value to the performance of cognitive tasks in daily life. The formation of identity, though, should not be limited to the systematic creation of cognitive thought processes.[512]

4.2.1 Different Approaches to Perceiving Knowledge

Wright[513] has endorsed the value of McGilchrist's[514] conceptualisation of the left-brain and right-brain operational systems, in which human life may either relate to the cognitive and analytical concepts or the intuitive and creative aspects of life. Chapter 3[515] has discussed how perspectives of reality are altered when communities endorse a favouring of the left-brain function rather than promoting a balanced approach. The right-brain contributes to the functions related to instinct, imagination and sustaining a capacity for mystery. As Wright[516] has highlighted, both are needed to be able to equip the faith community to experience the journey of faith in relational terms. He has thus enlisted a two-way approach to studying and interpreting biblical texts that consciously and intentionally incorporates both left-brain and right-brain approaches.

Bourgeault[517] has offered a three-centred approach to the manner in which knowledge may be perceived. Occasionally referred to as "three-brained intelligence",[518] she includes the two approaches of McGilchrist[519] and adds "the moving centre" as a third perspective. The intellectual or cognitive centre is where information is gathered, analysed and stored. Furthermore, this is acknowledged as the place in which reasoning occurs and deductive calculations are accessed. The emotional centre is not overly simplified to the feelings of the heart; rather, it includes the complexities of intuition, creativity and imagination. It is here that paradoxes may be held and metaphorical interpretations perceived. In addition, this is where mystery may be centred and where the perception of God be held. Bourgeault[520] has added a third centre, known as "the moving centre",[521] intentionally not named as the body centre because it requires more than the affirmation of the physical attributes of the human physique.

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[512] Bourgeault, *The Wisdom of Jesus,* 33.
[513] Nicholas Wright, "Imagining the Kingdom: Mission and Theology in Early Christianity" *Scottish Journal of Theology* 65, no. 4 (2012): 356–357, https://doi.org/10.1017/S0036930612000178.
[514] Bourgeault, *The Wisdom of Jesus, 35.*
[515] Bourgeault, *The Wisdom of Jesus,* 35.
[516] Wright, "Imagining the Kingdom," 391.
[517] Bourgeault, *The Wisdom of Jesus,* 34.
[518] Bourgeault, *The Wisdom of Jesus,* 34.
[519] McGilchrist, *The Master and his Emissary,* 428.
[520] Bourgeault, *The Wisdom of Jesus,* 34.
[521] Bourgeault, *The Wisdom of Jesus,* 34.

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Movement and spatial dynamics are important in this centre as the internal and external operative functions that take place within human activity and the environment. This centre insightfully includes the five senses, movement and rhythm as a means for perceiving knowledge.

Bourgeault's[522] "three-brain intelligence" is an integrated and inclusive approach that requires conscious awareness and promotes the development of an experiential way of operating in the world. These approaches that seek to explain the manner in which the world is being perceived relate to the formulation of messages and the degree to which authentic communication processes engage with the ability to collect and interpret information and knowledge that is not restricted to cognitively factual data.[523] As a communicative practice, preaching may be able to assist the Church to formulate and send messages using creative constructs and include verbal and nonverbal communication techniques. Leaders of faith communities will also be able to glean from historical Christian traditions throughout the centuries, and will not necessarily have to reinvent techniques. Rather, the Church will need to reframe the communication process to include a more comprehensive message that incorporates experiential learning into the contemporary context of the faith community in its search for meaning and purpose during a transitional period.

4.3 PREACHING THROUGH A HERMENEUTICAL LENS: INTENTION AND PRACTICE

Craddock[524] has appropriately stated that preaching is a complex activity of communication that contains many different aspects. One of the temptations faced by contemporary scholarship in homiletics is to revise defining descriptions of preaching to such a degree that these no longer resonate with any elements of traditional views. Craddock[525] has been insistent that the field of homiletics remains faithful and biblical in its endeavour to ascribe meaning to the intention and practice of preaching, without losing relevance and authenticity in its modern context. He has suggested[526] that the advantages gained from reviewing traditional perspectives will give insight into this inquiry. The homiletical exploration will produce both a study and reinterpretation of traditional approaches and the search for a contemporary application, which may exhibit its own flare and creativity.

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[522] Bourgeault, *The Wisdom of Jesus,* 35.
[523] Richard Rohr and Cynthia Bourgeault are colleagues of the Wisdom School and the Living School, in which they teach subjects relating to Christian Spirituality and Christian responses to social justice. The Centre for Action and Contemplation established by Rohr, aims to equip members of the faith community who desire to learn more about contemplative prayer. See https://cac.org/about-cac/.
[524] Fred Craddock, *Preaching* (Nashville: Abingdon Press, 1985), 56.
[525] Craddock, *Preaching,* 57.
[526] Craddock, *Preaching,* 57.

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Davis[527] has emphasised the dangers of modernising interpretational methods to such an extent that they are appealingly attractive, but harmful to understanding the original biblical context. She has insisted that this may happen as the intention to make Scripture relevant to its contemporary context conforms to society's modern worldview, rather than the challenging task of seeking to apply authentic biblical interpretative skills to the text, which must be applied to an expected contemporary community of faith. Davis[528] has highlighted that this is too often forsaken at the expense of an instant society, which demands immediacy and accessibility. She has indicated that the result is one of loss. There is movement away from what Scripture has intended to reveal about God and permitted the community of faith to apply its own new ways of interpretation. Davis[529] has reflected upon this loss that has occurred at the expense of a demand for relevance. She has stressed that when Scripture is opened up and revealed according to its original intentions according the history context, then it is the relevance of Scripture that unfolds a renewed vision of reality and thus identifies with community needs, challenges and hopes and presents a new way forward, which may incorporate a challenging, but possible future. Butterick[530] has, however, indicated that a possible danger of preaching exclusively from an historical biblical context, without seeking relevant modern application, is that God remains a God of history, and the congregation may begin to witness a God who was once involved in the world but is no longer active in present day events. This will be discussed further in section 4.3 where preaching the Kingdom of God is viewed as a participatory event that requires the interaction of spatial relationships in the present moment.

4.3.1 Preaching as Participation

Craddock[531] has begun his journey of inquiry into the intention and practice of preaching by having stated that preaching is a communicative event. It is an event that requires the presence and participation of the preacher, the congregation and God. Preaching is required to be an inclusive process, involving a wide range of contextual factors: historical, theological, biblical, pastoral and liturgical contexts that together form a lens through which to view the world. Buttrick[532] has emphasised that the competitive, driving force behind a consumerist and materialistic modern society has led to the promotion of self-interest and the demand for

[527] Ellen Davis, *Imagination Shaped: Old Testament Preaching in the Anglican Tradition* (Pennsylvania: Trinity Press, 1995), 5.
[528] Davis, *Imagination Shaped*, 7.
[529] Davis, *Imagination Shaped*, 7-8.
[530] David Buttrick, "On doing Homiletics Today" in *Intersections: Post-Critical Studies in Preaching,* ed. Richard Eslinger (Grand Rapids: William. B. Eerdmans Publishing, 1994), 104.
[531] Craddock, *Preaching,* 59.
[532] Buttrick, "On doing Homiletics Today," 104.

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privileges and entitlement; this has created the exclusive groups of those who achieve, succeed and win and those who fail and lose. Buttrick[533] has pointed out that this is the world in which the faith community lives and participates; it is the same world in which a different lens and an alternative worldview is needed. This is a new framework in which God participates in the midst of the faith community and establishes a communal interpersonal approach. Confrontation arises because members who have sought to capitalise from this system of productivity may be unwelcoming of a message that incorporates equality and solidarity.

Craddock[534] has highlighted that political advantages or economic profits are not the only considerations when introducing an alternative worldview to the contemporary context: the individual's psychological investment may be a further obstacle because, for many members of the community, the personal emotive energy that has been exhausted in sustaining reliable identities needed for social constructions to exist may not be easily recounted or replaced. Craddock[535] has suggested that if the process of preaching enables and equips the faith community to ascribe meaning and purpose to its daily life, then preaching itself will provide an alternative perspective to perceiving the challenges and demands placed upon members of the community. Craddock[536] has thereby revealed an understanding of the process of communication that takes places within preaching. He has stated that the four aspects of preaching[537] include the following: (i) silence; (ii) whisper; (iii) declaration and (iv) a return to silence. Each of these will be discussed in more detail below.

(i) Silence

For many communities, the notion of silence can be associated with negative connotations and aligned with painful experiences. Those who have been silenced through oppression, social injustice and prejudice have often had no place to raise their voice against the injustices that they have faced. It is within these contexts that silence may be attributed to fear, isolation, neglect, indifference and loss. Craddock[538] has, however, described authentic silence as an integral part of reality. It cannot be produced, nor is it to be viewed as a pause in the constant experience of noise. The authenticity of silence is to be found in relation to God. Craddock[539]

[533] Buttrick, "On doing Homiletics Today," 104.
[534] Craddock, *Preaching,* 60.
[535] Craddock, *Preaching,* 60.
[536] Craddock, *Preaching,* 60.
[537] Craddock, *Preaching,* 60.
[538] Craddock, *Preaching,* 61.
[539] Craddock, *Preaching,* 61.

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has suggested that God's silence is an essential element of God's revelation. Rumi[540] has been attributed to have said, "Silence is the language of God, all else is poor translation". Keating[541] has echoed this sentiment by stating that God's only language is, in fact, silence. Craddock[542] has therefore insisted that preaching can endorse and encapsulate silence, and that it is with a departure from a relational experience of silence that the message of good news is created into verbal expressions that are spoken into reality as an event. He has affirmed that words are not to be recognised as silence breakers, but rather as elements that are enabled to unfold from within the silence. Preaching as a communicative event is therefore about revelation, in which reality is revealed in a newly perceived way. Furthermore, as it is both seen and heard, it becomes a means for being and living in the world.[543]

(ii) Whisper

Craddock[544] has pointed out that as preaching is concerned with revelation, it must be acknowledged as an act of grace. This implies that God's self-disclosure is an invitation of encounter. In the contemporary context, God's presence in the world is not always recognisable nor overt. Perhaps as a result of the productive, programmed and task-oriented worldview, filling silent spaces with the pursuit of productivity and what is deemed to be success within a capitalist, materialistic paradigm has removed the opportunity for quiet reflection. Craddock,[545] however, has remained assertive that God's participation in this world will not be discovered in the midst of individualistic demands for more social interaction, in the imminent flow of messages blurted out by advertising and market strategies. God will be heard in a whisper and in ways that may be unusual or foreign to those who are unfamiliar or uncomfortable within the silence. These revelatory, self-disclosure whispers may take place in the creative and unusual frameworks of the beauty of nature, the narrative of Scripture, the incarnational life of Christ and in the witness of the faithful community.[546]

(iii) Declaration

Craddock[547] has been able to clarify that preaching is an active process and requires both listening and seeing, as it seeks to reveal a message of meaning and purpose. He has

[540] Jalaluddin Rumi, *The Soul of Rumi: A New Collection of Ecstatic* Poems, trans Coleman Barks (New York: Harper Collins Publishers, 2001), 28.
[541] Thomas Keating, *Invitation to Love: The Way of Christian Contemplation* (New York: Bloomsbury Continuum, 1994), 17.
[542] Craddock, *Preaching,* 62.
[543] Craddock, *Preaching,* 62.
[544] Craddock, *Preaching,* 62.
[545] Craddock, *Preaching,* 62.
[546] Craddock, *Preaching,* 63.
[547] Craddock, *Preaching,* 63.

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emphasised that although the hearing of a sermon takes place as a whisper, it must not be assumed that proclamation is a whisper. He has been able to distinguish between the process of interpretation, in the quiet reflection of the message, and the verbal process of announcing the message.[548] The message must be spoken, declared and proclaimed with enthusiasm and energy, as it announces good news. The act of preaching participates in the affirmation of faith, the confirmation of experience and extends an invitation towards a hopeful encounter of community. This may be known as the process of calling out the community of faith and directing it towards a new way of being. This being is heard and perceived in silence, so therefore a return to silence is necessary in preaching.[549]

(iv) Return to silence

Craddock[550] has poignantly indicated that the process of preaching should never simply come to an end, despite acknowledging that the proclamation of verbal activity is the announcement of a finite experience of reality. He insists that there should be a return to silence. The preaching process of silence must be able to permit a space in which the voice of God can be heard. This may take place as the spoken word no longer needs the occupancy of active participation and rather provides new space for silence. It is within this silent space that the revelation of God is seen, heard and experienced. Craddock[551] has suggested that this is the process of the communicative event of preaching. He has declared that silence establishes a resting place, in which the proclaimed word may settle, then occupy its new environment and, when ready, will sustain and provide a new form of life in which the voice of the witnessing community testifies to and resurfaces with a transformational perspective of reality. This is the space of preaching as homecoming, providing the nurturing and safe place for growth, change and newness of the community.[552]

4.3.2 Transformational Aspects of Preaching

Cox[553] has reinforced the paradoxical dynamics of preaching, as he has affirmed the mystical and spiritual elements of communication, in conjunction with the primary essentials of communication that take place between one human being and another. These two seemingly opposite features are held within the intention of preaching when it is able to fulfil the following

[548] Craddock, *Preaching,* 63.
[549] Craddock, *Preaching,* 63.
[550] Craddock, *Preaching,* 64.
[551] Craddock, *Preaching,* 64.
[552] Craddock, *Preaching,* 64.
[553] James Cox, *Preaching* (San Francisco: Harper and Row, 1985), 112.

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four specific roles:[554] (i) proclamation, (ii) witness, (iii) teaching and (iv) prophesy. Each of these specific roles shall be discussed in further detail below. Cox[555] has a biblical understanding of the notion of the proclamation. He has referred to the New Testament use of the Greek word, "kerygma", which may be translated as the nouns "declaration, decree, command, proclamation of the victor".[556] The noun, "keryx", however, may be translated as "the messenger" and the herald, "the one who brings the message". The Greek verb, "evangelizesthai", literally means "to proclaim the good news". Cox,[557] however, has insisted that this announcement and declaration must imply an invitational aspect to the message. This has a threefold response:[558] (i) to accept the message that has been brought by a selected messenger who has been granted validation by the sender; (ii) it is an extended invite to engage with the content of the message and its implications; and (iii) it elicits a decision to interact with the outcomes of the message.

Cox[559] has stated that, in order for this process to take place, there must be a communal experience of witnesses. As the receiver of the message accepts and acts upon the message, so the witnesses become testimony and, as Cox[560] has pointed out, the testimony of the faith community is a vital aspect of proclamation. This cannot take place unless the faith community fully grasps the message and allows it to be 'digested'. This is a process of taking in, breaking down and assimilating meaning from the message, in order to nurture growth. Cox[561] has indicated that this must be achieved within an authentic environment and that provides space for honest reflection, one in which there is space for debate and dialogue. For this reason, preaching is not to be recognised as a magical experience in which promises of happiness and contentment are made by a fortune teller. Cox[562] has explained that preaching addresses the present reality of the community of faith and generates an experience of hope to lead towards a perceptibly new future that has been transformed by a new perspective. This is the dynamic function of prophesy. Preaching is, thus, the interactive role in which communication takes place with a message being delivered into a context. Cox[563] has described this context as a multifaceted one that requires interpretation to discern what God may be communicating. This process also requires interpretation skills to understand the biblical text, as well as an

[554] Cox, *Preaching,* 112.
[555] Cox, *Preaching,* 112.
[556] Cox, *Preaching,* 112.
[557] Cox, *Preaching,* 112.
[558] Cox, *Preaching,* 112.
[559] Cox, *Preaching,* 112.
[560] Cox, *Preaching,* 113.
[561] Cox, *Preaching,* 113.
[562] Cox, *Preaching,* 114.
[563] Cox, *Preaching,* 114.

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awareness of previously held traditional beliefs and practices and the collective community's response to the present context.

4.3.3 Recognising Temporal and Spatial Dynamics

Grethlein[564] has noted that communication always takes place in a specific context, which can be analysed in terms of perspective. Through reflection, he has demonstrated that the aspects of time and space are beneficial for understanding the complexities of communication. As such, the historical forms of oral traditions explain the natural social interactions that take place in communication and should not be ignored in any attempts to formalise preaching as a communicative event. Natural forms of communication that occur in social settings include telling, talking and dialogue. The form of telling is perhaps more appropriately known as the narrative tradition of storytelling. Here, concepts of time are translated into stories of the past that have future implications and require engagement in the present moment.[565] The process of talking includes the discussions and conversational interactions among members of the group for clarification and understanding. Dialogue refers to the desire for accomplishing unity through the establishment of agreeable social contracts according to the needs that have arisen from within the context and the challenges endured by the faith community.[566]

Grethlein[567] has traced the historical developments of these social constructions closely associated to the early Church's formation of preaching. He has noticed that public speaking plays a vital role in the necessity for social cohesion and integration, especially as it relates to the anthropological and cultural attributes of society. Grethlein[568] has indicated that specific forms of public addresses were established within the realm of the Roman Empire, notably the context with the early church. These essential forms of communication occurred within the court of law, popular assembly and at public festivals, having the intentions to direct, influence and encourage. However, another important contribution to the development of homiletic practices[569] was the impact of Jewish oral observances within the synagogue. Grethlein[570] has stated that the public address was given after a selection of texts was read. These texts were chosen for their moral obligations and the opportunities that they would provide for instructional teaching.

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564 Christian Grethlein, *An Introduction to Practical Theology: History, Theory, and the Communication of the Gospel in the Present,* trans. Uwe Rasch (Waco: Baylor University Press, 2016), 131.
565 Grethlein, *An Introduction to Practical Theology,* 132.
566 Grethlein, *An Introduction to Practical Theology,* 132.
567 Grethlein, *An Introduction to Practical Theology,* 132.
568 Grethlein, *An Introduction to Practical Theology,* 132.
569 Grethlein, *An Introduction to Practical Theology,* 132.
570 Grethlein, *An Introduction to Practical Theology,* 132.

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Grethlein[571] has illustrated how, in conjunction with Roman and Jewish influences, a Greek philosophical oral tradition of debate and rhetoric led to the Christian formation of preaching and sermon delivery within the context of a sophisticated civil society in which oral tradition was conducted with eloquence and great precision. Grethlein[572] has alluded to the more recent challenge of the contemporary church, which is confronted by a pluralistic society, is engaged with the impact of global trends and is influenced by international economic trading. Furthermore, the Church is also challenged by radical technological advancements in the field of communication. Preaching as an ecclesiastical practice thus remains in pursuit of authentic communication that may address the daily challenges of a contemporary church with relevance and integrity to its purpose, namely the announcement of good news that the Kingdom of God is at hand.

4.4 PREACHING AND THE KINGDOM OF GOD

Buttrick[573] has reflected upon the theological implications and understanding of the Kingdom of God and he has concurred with many biblical scholars that although the Kingdom God was not a new theme to have been introduced by Jesus, it nevertheless remains a dominant theme of Jesus's teaching and preaching. Buttrick[574] has pointed out that, perhaps, it may even be arguably an all-encapsulating theme of Jesus's. He demonstrates how the parables Jesus told were focused on teaching and illustrating Kingdom perspectives. The Sermon on the Mount was a central introduction to the values and principles of a Kingdom experience, while the prayer Jesus taught his disciples is a reminder to petition for the coming of the Kingdom and, in such a demonstrative fashion, Jesus illustrated, lived and invited the concept of the Kingdom of God as an experiential encounter. Jesus announced and proclaimed a Kingdom with present and futuristic connotations. Buttrick[575] has observed, however, that no matter how focused Jesus was in declaring the Kingdom of God, it would appear that, in today's contemporary church context, sermons no longer keep the urgent focus upon the Kingdom. Buttrick[576] has stated that, previously, the Church had been intentional about remaining faithful to the preaching of Jesus and thus recognised its mandate to preach the good news of the Kingdom of God and to extend the invitation of becoming citizens of God's new humanity.

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[571] Grethlein, *An Introduction to Practical Theology,* 133.
[572] Grethlein, *An Introduction to Practical Theology,* 134.
[573] David Buttrick, *Preaching: The New and The Now* (Louisville: Westminster John Know Press, 1998), 83.
[574] Buttrick, *Preaching,* 83.
[575] Buttrick, *Preaching,* 83.
[576] Buttrick, *Preaching,* 84.

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Buttrick[577] has highlighted that perhaps the only overt mention of the Kingdom of God in the contemporary church may be found in very traditional references of liturgical prayers or in the recital of the creeds. If the community of faith were to be questioned about its meaning or purpose, though, responses may be disheartening, as the notion of the Kingdom of God remains a familiar yet vague term that has little, if any, perceived relevance to the modern community of faith.[578] Perhaps the Kingdom of God has become associated with a fairy-tale fantasy that contemporary society has merely added to its already existing genres of fantasy and make-believe worlds of science fiction. Buttrick[579] has hinted at the final outcome: how may the world still be encouraged to find its king and God, if the Kingdom remains void of its God? In answering this question, he has pointed out that preaching has become drawn towards preaching an historical Jesus, and is exclusively focussed on the historical biblical text. The outcome is that preaching remains focused on a God who was once involved in the world and who used to participate in the lives of his people. Butterick[580] has referred to this as endorsing the fairy-tale approach of a God who, as in make-believe stories, remains a hero figure of the imagination, with no tangible impact on the reality of the world in which the community of faith operates.

4.4.1 God's Kingdom as a Space of Social Transformation

Buttrick[581] has indicated that not only American Churches, but Churches throughout the West, have become enticed to linger in the past, as a direct result of not knowing how to embrace the future. Remaining in the past has become a comfortable position of safety and security. It will require courage and skill to discern God's extending invitation into a new way of perceiving, as this may offer a shift or, even more dangerously, a change to an unsettling disposition. Buttrick[582] has suggested that this may disturb the Church, which finds comfort in exclusivity and isolation, rather than in the challenge of actively pursuing its role in the transformation of society. Preaching needs to offer a revelation of God actively participating in the life of the Church, which may be able to challenge the mindset of self-preservation and individualistic independence. This will require a return to interpreting the Kingdom of God as an alternative healthy reality that acknowledges the presence of God participating in the world today, establishing and maintaining this Kingdom of God in the here and now. It is the role of revelation that leads to a present tense experience.

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[577] Buttrick, *Preaching,* 84.
[578] Buttrick, *Preaching,* 84.
[579] Buttrick, *Preaching,* 85.
[580] Buttrick, *Preaching,* 85.
[581] Buttrick, *Preaching,* 85.
[582] Buttrick, *Preaching,* 86.

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Buttrick[583] has articulated this is a paradoxical call for recovery; it is not a call to return to the past and familiar ways of ministry, but it is rather a turning towards the future and the unfamiliar. The future recovery is one of willingness and agreement to address the present challenges and to enter into the vulnerability of honest reflection and the desire for a transformative encounter in which challenge and change brings about a community of faith that actively and intentionally lives within the realm of the Kingdom of God. Buttrick[584] has explained that this is a process of revelation that enables the ability to see, capture and perceive an alternative reality. It is performed with a perspective of animation, creativity, playfulness and imagination, rather than fear, anxiety and rigidity. Buttrick[585] has stipulated that language should not play a restrictive role, but rather promote wonder and exploration, opening possibilities and leading into spaces of creativity and newness. He has encouraged the avoidance of debates on definitions and rather promotes the use of terminology that expresses willingness for discovery and the ability to learn and engage. For this reason, Buttrick[586] has suggested that the Kingdom of God may be described as the realm or rule of God, or God's society or social order, concepts that seek to invite an inclusive and integrated approach where the emphasis is placed on the overall wellbeing of creation, humanity and the earth in relation to God.

4.4.2 Vulnerability leads to Solidarity and the Home of Hospitality

Contention has increased over the years as an individualistic perspective of the Kingdom has become a more exclusive approach and negated a communal view of the Kingdom, as a result of a growing emphasis on the individual's response to a personalised faith and spirituality. Buttrick[587] has addressed the concerns that continue to be debated and the arguments that favour one approach against the other. He has recognised the dangers of an exclusive approach. An individualistic approach provides for members of the group to discern the level of their participation in social action, depending on the limited resources, time and energy available to them. A communal view, however, creates a sense of belonging in which engagement is described at a level of group identity, and there is an immediate shared response of empathetic solidarity, because the individual identifies with the needs of the group as a common shared interest.[588] In this manner, there is new perspective that is created, which

[583] Buttrick, *Preaching,* 86.
[584] Buttrick, *Preaching,* 85.
[585] Buttrick, *Preaching,* 85.
[586] Buttrick, *Preaching,* 86.
[587] David Buttrick, *A Captive Voice: The Liberation of Preaching* (Louisville: Westminster John Knox Press,1994), 57.
[588] Buttrick, *A Captive Voice,* 57.

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is no longer defined by separateness and division; there is only the perspective of an integrated and inclusive understanding of community, to which each individual belongs.

Buttrick[589] has therefore affirmed that the Kingdom of God as an expression of God's new social order needs to be recognised through a social lens. An individualistic approach cannot adequately address social concerns nor bring about social change; however, a community of faith is constituted by a collection of individual members and, as such, formulates the communal perspective. Buttrick[590] has highlighted that the Church needs to be intentional about creating and sustaining a communal vision that is inclusive and integrated. This will be challenged by the promotion of modern trends that include materialism, which leads to greed; competition which leads to scarcity and independence, which may result in selfishness. Perhaps this has led to the notion of personal inner development and change, where those who desire to be participants of social change have chosen to journey with self-reflection and self-awareness as a starting point to discern how to become involved in social transformation. Buttrick[591] has suggested that an inclusive approach to understanding the Kingdom of God, in which the visible changes in society are demonstrated in the lives of the community, must address these dual perspectives. He has stated that the divisions between subjective and objective, between sustaining individual and social realms, and between independence and interdependence be addressed by the notion of the "interhuman".[592] This interhuman dynamic is one that may incorporate the concepts of self and society and hold together the tensions that may exist.[593]

Buttrick[594] has demonstrated how the interhuman is often diminished to the role of social interaction between individual members of society, where exchange takes places for the goodwill of each individual. Meaning and purpose is discovered in the interrelated relationships that exist between one another. Buttrick[595] has explained that, in order for authentic meaning and purpose in and through relationships to occur, the concept of vulnerability has to be engaged. Vulnerability requires a willingness for openness at the level of exposure; this prevents hiddenness of self and permits realness and exchange at a level of mutual respect. The vulnerability may lead towards empathy and compassion, but at the same time may result

[589] Buttrick, *A Captive Voice,* 57.
[590] Buttrick, *A Captive Voice,* 57.
[591] Buttrick, *A Captive Voice,* 58.
[592] Buttrick, *A Captive Voice,* 58.
[593] Buttrick, *A Captive Voice,* 58.
[594] Buttrick, *A Captive Voice,* 58.
[595] Buttrick, *A Captive Voice,* 58.

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in pain and suffering as the frailty of the human relationship may be exposed to abuse and manipulation.[596]

Buttrick[597] has explained that the interhuman dynamic of relationships extends beyond an ethical and moral obligation and seeks to find a deeper level of being in relationships; this, he describes, is the creative formation of encounter in community. It is in this space that God's presence may too be experienced. He has stated that God cannot be referred to as an exclusive and isolated inner internal space of personal reflection and self-awareness – the 'privatisation of God' – nor can God be promoted to the outer world of others, as just a public arena of God. Instead, God is in the space between, the space of relationships. Buttrick[598] has distinguished most aptly that the realm of the interhuman is not to be defined as the Kingdom of God, but rather that the Kingdom may relate to the interaction within interhuman relationships. It is within the space of relationships that compassion may be expressed, and respect and accountability occur. Biblical passages[599] may allude to Buttrick's[600] understanding of relationships, as these passages support the notion of the Kingdom of God as "among you". It is necessary to reiterate that although interhuman relationships expound upon human experience, social consciousness is sustained by the actual social constructions of society. Meaning and purpose, therefore, take place in the interhuman dynamic but are constructed by the sharing of social norms, beliefs and practices and are expressed, in particular, through shared language. The social world of human interactions, of cultural diversity and ethnic differences, of materialism and consumerism, of politics and governing structures is not to be recognised as the Kingdom of God. It is rather the context in which the Kingdom narrative may take place.

4.4.3 Constructing Social Cohesiveness

Buttrick[601] has demonstrated that there are fewer and fewer modern narratives expressing the notion of a communal way of living together. Instead, messages rather paint metaphors, which instruct a way of life that is individualistic, independent and self-reliant for personal survival in the modern world. However, if the tradition of storytelling remains the premise of the Christian

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[596] Buttrick, *A Captive Voice,* 59.
[597] Buttrick, *A Captive Voice,* 59.
[598] Buttrick, *A Captive Voice,* 59.
[599] Luke 17: 20–21 "Once Jesus was asked by the Pharisees when the kingdom of God was coming, and he answered, "The kingdom of God is not coming with things that can be observed; nor will they say, 'Look, here it is!' or 'There it is!' For, in fact, the kingdom of God is among you."
Luke 10: 9 states, "[C]ure the sick who are there, and say to them, 'The kingdom of God has come near to you'."
[600] Buttrick, *A Captive Voice,* 59.
[601] David Buttrick, *Homiletic: Moves and Structures* (Philadelphia: Fortress Press, 1987), 101.

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faith community for establishing the social constructions that perpetuate notions of God participating with creation, in human relationships, then these stories become the confirmation of a creative future in which God's hopeful promises are displayed throughout the world. Buttrick[602] has stated that these narratives serve as a means to equip the memory of past and present events in which God acts within the context of the faith community's life and thus storytelling sustains a unique and purposeful identity. In this sense, preaching is the action taken in which meaning is ascribed to faith narratives, extending theological reflections that shape the world of the faith community. As Buttrick[603] has highlighted, this creates a reliable construction of social formation of the faith community, in which a sharing of social meaning may be discovered in new ways. This may be perceived as an alternative reality, in which the world becomes God's world and humanity his citizens. He has pointed out that this alternative reality is not another worldly experience nor the formation of an entirely new world, but rather it is the intention to shape the experiences of a shared world, through the lens of a Godly perspective. This includes a focus on the real and vulnerable personal and communal relationships, in which empathic and compassionate responses are required for those in need and/ or who are suffering.[604] It is a worldview shaped by a lens in which God participates within and through relationships.

Preaching, therefore, is an announcement of good news, but not through the patterned or habitual safe practice of the retelling of old stories or the recalling of biblical and historical narratives, but through the practice and participation of reshaping social consciousness and, in this way, it is a reconstruction of the faith community's social world. Proclamation uses the narrative form for creatively and inspiringly sustaining a visible revelation of God's participation in the world. Preaching also presents signposts in the midst of the shared world, which indicate and reveal the Kingdom of God in the here and now as it has related to the 1st century gospel audience.

4.4.4 Preaching an Enticing Kingdom Captivates Congregational Participation

Long[605] stated, in a preaching seminar held at Stellenbosch University, that preaching to a contemporary Western congregation has three fundamental challenges: (i) disenchantment; (ii) unformed congregates and (iii) non-astonished members. These will be discussed briefly

[602] Buttrick, *Homiletic,* 101.
[603] Buttrick, Homiletic, 101.
[604] Buttrick, Homiletic, 101.
[605] Thomas Long, "The Witness of Preaching and Blended Worship", Preaching Seminar, Ekklesia and Communitas, Stellenbosch University, Stellenbosch, 12 – 13 March 2018.

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below, as Long highlighted that these challenges pertain to the modern South African context as much as they do to his own context in the United States of America, (USA).

(i) A disenchanted congregation

Perhaps one of the most challenging modern trends of the contemporary Western world is a limited sense of or lack of mystery. Long[606] has indicated that this lack of mystery reflects an unawareness of the mystery of God and of God's presence in the world today. He has argued that the modern world of science, and particularly the developments in human sciences such as psychology, sociology and philosophy, have not encouraged a reality that incorporates the element of mystery. This challenge presents an opportunity for the preacher to create a space for a deeper awareness of the spiritual aspects of the faith community and to promote the inner desire to seek after a revelation of God's presence. Long[607] has suggested that this desire may grow out of two possible examples: firstly, the inclusion of storytelling in preaching, particularly associated with testimonies, whether from the past or the present. Members of the congregation are invited to participate in the storytelling through identification of lived experiences and shared encounters. Long[608] has suggested that storytelling has the ability to offer re-enchanted accounts of perceptions of God and to reinterpret the relationship God extends to the faith community. Secondly, Long[609] has stated that denominations such as the Anglican Church need to revise the manner in which the Eucharist is presented and how it has been communicated. He has invited a renewal of re-enactment of the mystery of the Eucharist.

(ii) A position of being unformed

Long[610] has indicated that many of the traditional ecclesiastical practices as well as the symbols and signs of the Christian faith no longer contain relevance and meaning. He has questioned the role of teaching that no longer appears to play an important role in the spiritual formation of the faith community. Long[611] has indicated that spiritual and practical activities need to embody aspects of the Christian faith. Preaching may be able to repair this situation, as it seeks convey meaning in a manner that not only can teach, empower and equip the congregation but also delights and persuades members; this will enable the necessary

606 Long, "The Witness of Preaching."
607 Long, "The Witness of Preaching."
608 Long, "The Witness of Preaching."
609 Long, "The Witness of Preaching."
610 Long, "The Witness of Preaching."
611 Long, "The Witness of Preaching."

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knowledge the community of faith requires but it will also entice the congregation into seeking deeper levels of meaning and exploring the integration of spiritual sacred spaces.

(iii) The lack of astonishment and wonder

Long[612] has emphasised that proclamation of the Kingdom of God, according to the Gospels, is to be recognised and experienced as good news.[613] Preaching, therefore, must be able to express this good news in such a manner that the congregation is greatly amazed and left in wonder and awe. Long[614] has highlighted that preaching as a communicative event is a process that announces the good news, but always points towards God as the source and creator of good news. The preacher's role in the communication process is to act as a herald, to be a representative and ambassador of God, who can transfer the good news with genuine persuasion and conviction. Long[615] has stated that this will avoid the possible unemotive process of passing on information; rather, preaching should aim to announce the good news that surprises and startles the listeners, who are drawn into an encounter. Long[616] has indicated that the newsworthy element is hinged on the fact that an event has taken place, and that as a result of this event, everything has now changed. He has indicated that this event is focused on the belief that God not only is present in the world, historically and in the present, but that God remains active in the world and that God establishes his Kingdom with justice, equality and righteousness.

4.5 REFRAMING THE MESSAGE: CRISIS AS GOOD NEWS

The paradoxical dilemma for the community of faith is that preaching that seeks to be authentically encouraging, supportive and affirming is, at the same time, conflicting, confusing and challenging. It requires the listening community to engage with the message on various levels and to perceive the message of good news through a new and alternative lens. Hudson[617] has emphasised that the announcement of the Kingdom of God has been declared as good news, proclaimed by Jesus, who informed his disciples that they, too, should be heralds of this message. Jesus did not only make an announcement – it was the manner in which the message was declared and his ministry that testified to what was being heard and

[612] Long, "The Witness of Preaching."
[613] Mark 1: 14-15, "Jesus came to Galilee, proclaiming the good news of God, and saying, "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news."
[614] Long, "The Witness of Preaching."
[615] Long, "The Witness of Preaching."
[616] Long, "The Witness of Preaching."
[617] Mary Hudson, "To Die and Rise Again: Preaching the Gospel for Liberation," in *Preaching as a Theological Task: World, Gospel, Scripture,* eds. Thomas Long, and Edward Farley (Louisville: Westminster John Knox Press 1996), 133.

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seen by his followers. Hudson[618] has indicated that the message Jesus preached was startling because it did more than simply call for participation within the narrative. She has explained that only once the listener has given consent to enter the story, will it proceed to unfold within the listener's life.

By its very nature, the message of the Gospel has disrupted the worldview of its listeners because of its unpredictable plot. As listeners personally engage with the story, it does not take long before they are moved beyond the expected into a new perspective altogether. Drawn into a position where their world has been interrupted and faced with contradiction, the listeners must now face a new paradigm that cannot be evaded. It is a message that opens room for discussion and evaluation of, as well as engagement with, previously held values, norms and practices that are no longer certain, as the listeners are confronted by the unlikely conclusion of the message. The paradox is thus displayed, as listeners have to recognise that a crisis of meaning has been created. This, with hindsight, will reflect the good news. Hudson[619] has described this as the exact moment when crisis brings about the opportunity for change. She has expounded upon the twist in the tale, and has explained that through participation, engagement and revelation, a completely different and new perspective on reality is formed. Although crisis may bring about an experience of uncertainty and discomfort, it is a necessary process. Hudson[620] has emphasised that during this phase, the pre-existing foundation of held values and norms is shaken and interrupted. It is the starting place for the intervention of alternative views and creates openness and flexibility that is required for when an alternative perspective of reality is needed or desired.

A period of resistance occurs, as a result of the dedication with which previous values systems have been adhered to and held on to for familiarity and for the comfort of certainty. Hudson,[621] therefore, has reiterated that the announcement of a radically new perception of reality challenges these historically held beliefs that have formed the listener's worldview and now begin to shatter the latter's existence, leaving the opportunity for a response. This may result in the contradiction of being exposed to messages of hope that are shrouded by threat and fear. Proclamation of announcement messages, such as the Kingdom of God, have ability to enable the shifting of deceptive worlds and to recreate worlds with new possibilities. There is thus the development of the possibility of promise, which is integrated in the message that contains a new reality, as this presents itself as an expression of hope, especially to a

[618] Hudson, "To Die and Rise Again," 133.
[619] Hudson, "To Die and Rise Again," 134.
[620] Hudson, "To Die and Rise Again," 134.
[621] Hudson, "To Die and Rise Again," 135.

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displaced community longing for change and transformation. Hudson,[622] however, has indicated that those who feel threatened and fear the discomfort that accompanies change strive to adamantly adhere to the present *status quo* with resistance, anger or violence.

4.5.1 The Perception of Good News

The Church has an exceptional example of proclamation through a Christological perspective. Hudson[623] has supported the notion of proclamation through word and deed as well as the spiritual and social in the life and work of Christ. She has highlighted that the announcement of Jesus's message created a crisis of meaning and was accompanied by a confrontational experience through his participation in the community of faith. She has stated that Christ's proclamation and his identity were interrelated as one, for they fulfilled the purpose of a communicative event. Hudson[624] has illuminated the idea that it may be possible to view both Christ's proclamation and his ministerial life as a parable. His teaching and preaching have displayed the announcement of the Kingdom of God and this has been perceived as good news by his followers, who sought a new way of finding meaning and purpose in the 1st century context. At the same time, Jesus, incarnate in human form, dwelt among his community of followers and disciples. He engaged in religious and cultural practices and yet offered the shattering experience of reality when he was not bound or restricted by these rules or obligations. The Gospels have recounted the various ways in which Jesus confronted the Jewish worldview and challenged Jewish perspectives of life. He entered the homes of the marginalised, ate with the rejected and touched the despised; he appeared to dismiss Rabbinic laws and challenged Rabbinic ethics.

Hudson[625] has indicated that Jesus's participation in community life caused a stir and resulted in a crisis of meaning. His presence challenged traditional belief practices and value systems. His ministry therefore extended the invitation to enter this crisis and engage with the unknown as an offering of a new creative perspective of life. The Gospels tell the story of those who refuted this invitation, who were threaten by a new Kingdom and a new way of being, those who could not engage with crisis and could not grasp this invitation as a meaningful way of living in a new reality. Hudson[626] has introduced the notion of paradox[627] in the ministry of Jesus's proclamation. The rejection of the message that offered new life led to his death. The

[622] Hudson, "To Die and Rise Again," 135.
[623] Hudson, "To Die and Rise Again," 135.
[624] Hudson, "To Die and Rise Again," 135.
[625] Hudson, "To Die and Rise Again," 136.
[626] Hudson, "To Die and Rise Again," 136.
[627] Hudson, "To Die and Rise Again," 136.

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intention of such a provocative message was to suspend traditionally sacred ways of being that oppressed those who held onto these and rather to offer an alternative way of being, which extended liberated communal practices and expounded creative life forms. The threat of this challenge and the crisis of meaning that surfaced resulted in the most defensive approaches being taken, the elimination of such a message and the extermination of the messenger. Hudson[628] has indicated that the mystery of the Christian faith becomes visible in the message of the resurrection, a message that extends the resurrection to a community of faith that desperately needed to hear and see the hope proclaimed.

4.5.2 Preaching Beyond Words – the Language of Meaning

Brown Taylor[629] has expressed how often her affinity for the written word has removed her from the reality of the world. She has realised that words are representatives of objects or descriptions of activities. With regret, she has acknowledged that words have taken the place of experience. Brown Taylor[630] has acknowledged the power of the imagination that may create a world in words, that prevents the reader from ever having to engage with any of these physical objects or activities. She has added that, in some peculiar way, words therefore act as protectors and defenders of the perils found in worldly experiences. Reading and writing are, therefore, isolators and may inhibit experience unless they have the ability to empower action and movement.[631] For this reason, preaching the word of God needs to extend beyond the words themselves to create and sustain a language of meaning and an experience of understanding. It must offer a provocative challenge that extends beyond the world of entertainment or even fascination and root itself in the daily experience of its audience. Preaching that seeks to be transformational must be willing to be vulnerable, exposed and encourage change.

Buttrick[632] has stated that language is able to form a reality or image in consciousness. It thereby shapes human consciousness so that this is not a solitary, individual consciousness, but rather a communal consciousness. Buttrick[633] has indicated that this is a process in which a shared consciousness is formed, making language a communal event. The shared consciousness of a people, a class, a social group, even a church, can be formed by language. Preaching employs the power of language, which is the power to shape and reshape human

[628] Hudson, “To Die and Rise Again,” 137.
[629] Barbara Brown Taylor, *Leaving Church: A Memoir of Faith* (New York: Harper Collins, 2006), 106.
[630] Brown Taylor, *Leaving Church,* 106.
[631] Brown Taylor, *Leaving Church,* 107.
[632] Buttrick, “On doing Homiletics Today,” 103.
[633] Buttrick, “On doing Homiletics Today,” 103.

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communal consciousness. Preaching may alter human intentionality so that what is formed in consciousness is formed differently than what would have existed should the process of preaching have not taken place. Preaching shapes worlds in social consciousness, through the progression of forming a communal consciousness and changing a common cultural mindset.[634] The homiletical intention, therefore, is the religious consciousness in which a faith-based world is established in which the community may be able to live, serve and worship. It is a declaration of recalling God's participation in this formation of consciousness and, thus, creating the conditions in which God has a role to perform in shaping and maintaining the world in which the members of faith operate. Buttrick,[635] therefore, has insisted that this is what distinguishes the role of preaching as an ecclesiastical practice that seeks to participate in the transformational action of God at work in this world, rather than the humanitarian approach of social action.

4.5.3 Reframing through Imagination

Davis[636] has stated, however, that within the contemporary church context, there is insufficient engagement with biblical texts. She has insisted that one of the major reasons for this decline is due to the neglect of Christian imagination, and that this has resulted in a lack of understanding of biblical language. Davis[637] has highlighted that, despite the easy accessibility of obtaining a copy of Scripture, whether printed or electronic, Scripture itself is becoming more inaccessible to the community of faith. She has described this 'inaccessibility' not as a lack of historical information pertaining to the biblical world, but as a limited perception of this biblical world. Davis[638] is adamant that the Christian faith community has not been encouraged to seek the necessary imaginative techniques that may be used to interpret biblical concepts such as forgiveness, reconciliation, death, life, hope and suffering. Contemporary society, through advancements in social media, has influenced communication processes and data analysis to such an extent that biblical interpretative methods have lost their rightful place amongst the faith community.

Davis[639] has indicated that the way forward, in which to reaffirm biblical language of meaning that inclusively addresses the spiritual and social aspects of life, is the creative use of poetic language. She has included the linguistic use of sign and symbol as well as myth, metaphor,

[634] Buttrick, "On doing Homiletics Today," 104.
[635] Buttrick, "On doing Homiletics Today," 104.
[636] Davis, *Imagination Shaped*, 17.
[637] Davis, *Imagination Shaped*, 17.
[638] Davis, *Imagination Shaped*, 18.
[639] Davis, *Imagination Shaped*, 18.

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proverb and parable. She has emphasised the role of poetic language as the ability to articulate reality in a newly creative manner, which reveals a new way of being for the faith community.[640] Poetic language presents a fresh understanding of the present reality and unfolds the possibility for deeper meaning and purpose within the context of strife and hardship. The role of preaching, therefore, is foremost a reintroduction to the imaginal perception of biblical texts, and to develop open spaces for creative, thoughtful experiences through which to enter the biblical world that Scripture reveals, as well as to offer a practical and tangible means for accepting the invitation to perceive present reality through an alternative lens.

Davis[641] has demonstrated that the intention of preaching is revelation, the work of the imagination that is displayed through poetic language that empowers and equips the congregation. She concludes that preaching should not be a form of translation, in which the communicative process has been narrowed and confided to the role of a translator. This is the process by which biblical texts are reduced to an interpretation of information without seeking the application of meaning and purpose. Davis[642] has alluded that the recent shift in homiletics, which seeks to address the need for authentic biblical interpretation and a realistic and practical application of relevance within the contemporary faith community, has resulted in an increase use of poetic language. This is a conscious movement towards the language of imagination and, as Davis[643] has stated, demonstrates the recognition of an imaginative theology.

4.5.4 Igniting Creative Language through Poetic Devices

Wallace[644] has concurred that the recent developments in homiletics have led towards the "imaginational". He has stated that there is a sense of renewal in linguistic appreciation of both poetry and storytelling. These devices seek to enhance the use of images to ignite the creativity of the audiences' imagination and to lead towards a more experiential encounter of their listening. Wallace[645] has noticed that this shift has begun to move away from the role of preaching as solely a communicative act of instruction and persuasion. This placed significant emphasis on logical, rational thought, which sought to formulate its message within the realm of traditional forms of rhetoric as the art of persuasion. Wallace[646] has insightfully indicated

[640] Davis, *Imagination Shaped*, 18.
[641] Davis, *Imagination Shaped*, 19.
[642] Davis, *Imagination Shaped*, 19.
[643] Davis, *Imagination Shaped*, 19.
[644] James Wallace, *Imaginal Preaching: An Archetypal Perspective* (New York: Paulist, 1995), 32.
[645] Wallace, *Imaginal Preaching,* 32.
[646] Wallace, *Imaginal Preaching,* 32.

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that this style of preaching has not been and should not be negated. It should rather be reinterpreted as the rhetoric of poesis. He has asserted that poesis is the art form of creating or making through words. He has pointed out that perhaps one reason for this shift toward encounter and embodiment is the demand voiced by the new millennium for a new interpretation of the world.

Wallace[647] has stated that society has sought to extend the existential search away from rational inquiry to a more experiential pursuit. He has insisted that the developments in technology, globalisation, developmental trends in politics, as well as socioeconomic and natural disasters have assisted in the search, once again, for meaningful experiences and encounters and for individuals not to find purpose and reason exclusively through cognitive thought processes. For this reason, as the Church has sought to become an active agent in this endeavour, new ways of communicating the faith and proclaiming a message of good news are required. Wallace[648] has reasserted that this process, which lends itself toward imaginary language, should not take an exclusive approach; it should, rather affirm the historical richness of the Church's traditions and validate the use of creeds, doctrines and liturgical practices. He[649] has therefore confirmed that creative language techniques may enable preaching to speak to the contemporary context without the fear of losing structure or experience. Rohr[650] has suggested that the Church distinguish between tradition and traditionalism, as he has reaffirmed the difference: "Tradition is the living faith of the dead; traditionalism is the dead faith of the living". In this way, change is viewed as the process of gaining a newly creative form of adding to the communicative event without the significant loss of biblical authenticity or the richness of traditional ecclesiastical practices.

4.5.5 The Imaginative Reality of the Present Moment

Green[651] has indicated that imagination relies on the role of intuition and representation. The process of imagination requires the function of intuition to represent that which is not directly visible. He has suggested that to imagine is to recreate what is missing from the present moment in reality and, through intuition, to denote a sense of encounter of that which is, in fact, not accessible. Green[652] has highlighted that the Church seeks visionary leaders who

[647] Wallace, *Imaginal Preaching,* 34.
[648] Wallace, *Imaginal Preaching,* 34.
[649] Wallace, *Imaginal Preaching,* 34.
[650] Richard Rohr, *Immortal Diamond: The Search for Our True Self* (London: Society for Promoting Christian Knowledge, 2013), xviii.
[651] Garrett Green, *Imagining God: Theology and the Religious Imagination* (San Francisco: Harper & Row Publishers, 1989), 63.
[652] Green, *Imagining God*, 63.

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exhibit the skills of imaginative leadership, and has warned that these leaders are not those who act as illusionists, pretending to portray that which is not there, or attempting to depict a false aspect of reality. Instead, he has insisted that these leaders are grounded in reality and can create a new way of seeing for the faith community, which unfolds innovative opportunities for engaging within the community's context of challenge and crisis. Green[653] has made it implicit that the process of imaginative communication does not, however, limit the role of fantasy, and has emphasised that this is not an intentional escape from reality, neither from a scientific realm nor from the routines of daily life. This is more often than not a liberated experience found in art, play or daydreaming, in which creative ideas and thoughts explore new possibilities of reality.[654]

Green[655] has highlighted the dangers of a fraudulent technique that seeks to elude the experiences of reality by distortion, avoidance, manipulation and misrepresentation. This deception is a process in which the listener is misled to perceive an illusion as reality itself, rather than the deliberate acknowledgement of creating a playful response to reality. Language should thus be the affirmation of the use of imagination for the truth, inquiry and encounter. Green[656] has emphasised that the imagination contributes to the communication process when the communicative event seeks to address aspects of the present reality that are not easily accessible to the community.

There are two important aspects that assist with the encounter of reality, namely time and space. Temporal and spatial factors are essential non-physical dynamics of reality. Green[657] has explained that both past and future events require the imagination to interpret reality. There is an integrated movement from recalling the past through imaginative memory and associating those in line with futuristic expectations of events yet to take place. There may be the natural human desire to apply an imaginal fantasy interpretation of temporal relations between the past and the future, but this process must be able to distinguish between futuristic ideals and science fiction.

The process in which imagination is directly involved in the interpretation of space happens so naturally and unconsciously that is often overlooked. Daily operations require the perceptions of recreating images, recalling objects and remembering details that are not

653 Green, *Imagining God*, 64.
654 Green, *Imagining God*, 64.
655 Green, *Imagining God*, 64.
656 Green, *Imagining God*, 64.
657 Green, *Imagining God*, 83.

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present to the listener but remain within the latter's proxemics.[658] Green[659] has indicated that there is a close relationship with the imagination and communication, and that although the imagination may inspire playful and creative thought, it does not lead to a misrepresentation of reality; instead the integration of both forms of reality and imagination are expressed during the communicative event. Accordingly, he has signified[660] that the role of imaginative language is to help the faith community form and shape an understanding of reality that can describe authentic meaning and purpose to life.

4.6 THE THEOLOGICAL FRAMEWORK OF INSPIRATION, REVELATION AND THE IMAGINATION

Green[661] has suggested that while interpreting the imago Dei is a complex theological exercise, one that has given rise to debate, discussion and dialogue with conflicting tensions, it may also extend the invitation to expound upon a more inclusive approach. This invitation acknowledges the relational aspect of the imago Dei, one that incorporates the relationship between the divine and the human and requires the religious imagination to explore alternative options in which meaningful worldviews are extended for the faith community. Green[662] has sought to engage with an imaginal interpretation of biblical texts, and has thus asserted that the common point of reference of the imago Dei, the 'likeness' between Creator and creature, provides the space to permit not only the notion but the concept of God to the human imagination. From the very beginning, then, Adam and Eve were created with the ability to perceive God, to imagine creatively and experience an encounter with God, providing the means to gain authentic knowledge of God, and not simply a notion about God.

The need to acknowledge this process, however, has its own limitations and requires not only interpretation, but inspiration and revelation. Green[663] has described the process of revelation as the insight or inspiration gained from Scripture. It may be noted that Scripture is the recorded revelation of witnesses whose encounters have been documented, and theology thus the analytical interpretation of this revelation found in biblical texts. Green[664] has concluded that imaginative language holds these three together, so that revelation is an act of the imagination, while Scripture is the deed of the imagination and theology interprets the

[658] Green, *Imagining God*, 83.
[659] Green, *Imagining God*, 84.
[660] Green, *Imagining God*, 84.
[661] Green, *Imagining God*, 87.
[662] Green, *Imagining God*, 89.
[663] Green, *Imagining God*, 89.
[664] Green, *Imagining God*, 89

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imagination. In this fashion, Scripture enables the faith community to know, perceive and ultimately to imagine God.[665]

4.6.1 The Imaginative Proclamation Call for Participation

Buttrick[666] has indicated that Scripture offers many different examples of imaginative proclamation. He has expressed that a poignant example of such preaching may be found in the sermon delivered by the prophet Nathan to King David. The scene is set as the drama unfolds: King David has abused his authoritarian power and committed both adultery and murder.[667] Nathan enters the next act of this unfolding plot. Creatively, he ignites the imagination of David, as he narrates a story to him, drawing in the King's perception of reality that this could be a validated and true experience. The sermon reaches its climax when Nathan retorts to King David's response, with the phrase, "but you are the man". This is a direct association to the King's participation within the story. The result is an emotive and personal transaction. King David has been drawn into a new perspective of reality. Buttrick[668] has stated that Nathan has deductively used the King's own imagination to come to terms with his guilt and, by his own response, the King demonstrates sorrow and grief. Buttrick[669] has suggested that, in avoiding the use of the imaginative narrative, the prophet Nathan may have chosen to provoke the King with a moralistic sermon. He would have been justified by both the law and commandments to support his conviction of the guilty King. However, accusation often produces a threatening response in the form of denial and refute.

Buttrick[670] has insightfully indicated that imaginative preaching requires courage and confidence from the preacher, who does not determine the probable outcomes, but rather allows both space and time to permit the listener to engage with the new reality and wrestle with the changes that could arise in the listener. He has viewed the parables of Jesus with a similar imaginative lens. A parable is a story that also calls for the participation of the listener,[671] as the invitation is extended to become one of the characters, so that reality is shifted in the sequence of events that unfold in the parable. Buttrick[672] has noted that contemporary society is faced with the demands of advertisers, marketers and politicians, who use the power of imaginary language to persuade and manipulate reality and sustain illusions,

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[665] Green, *Imagining God*, 89.
[666] Buttrick, *Preaching,* 90.
[667] 2 Samuel 12:1 "and the Lord sent Nathan to David. He came to him, and said to him, "There were two men in a certain city, the one rich and the other poor".
[668] Buttrick, *Preaching,* 90.
[669] Buttrick, *Preaching,* 90.
[670] Buttrick, *Preaching,* 91.
[671] See Chapter 3, section 3.2.1
[672] Buttrick, *Preaching,* 91.

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particularly of grandeur, safety and stability. He has acknowledged[673] the challenge for the Church to return to an authentic imaginative communication event that promotes vulnerability, honesty and integrity to overcome the difficulties and fears of life, rather than to permit the faith community the ability to avoid challenges or to hide from difficulties.

4.6.2 Imagination and Identity

Poetic language has the ability to create new ways of perceiving the world and to encounter more meaningful experiences, as it incorporates a sensory approach to interpretation. Cognitive ways of knowing can be limiting in their approach as they remain rational and logical, at the exclusion of the creative openness that comes with alternative and imaginary perceptions. Perhaps one of the most poetically apt descriptions of this process is a line from one of Wordsworth's[674] poems, "While with an eye made quiet by the power of harmony, and the deep power of joy, we see into the life of things". Smith[675] has stated that there is a strong anthropological connection with imagination and relationships, as it influences and shapes identity and belonging to group membership. He has emphasised[676] that the imagination plays an important function in orientating worldviews, shaping not only moral obligations but also establishing root beliefs focused on formulating a perception of identity that may often be unconscious.

When there is a crisis or a shift in perspective that challenges the formation of a worldview, it brings to light the unknown aspects of identity that have been formed and shaped by the imagination and enables these to be reflected and reviewed. Smith[677] has been able to give an illustrative example of the formative narrative that relies the upon the imaginative creation of identity. He has probed into the prevalent contemporary concern of war and has questioned the process of how many young men commit themselves to the ideological concepts of national pride. He has reflected upon the process in which young men from farming communities,[678] in particular, leave these rural parts of their country to travel to unknown parts of a foreign world, to part take in a war they have had little knowledge about and in which they are trained to kill other young men whom they have never met. This process cannot simply be the process of coercion or manipulation. The young man who enlists in such a war he knows

[673] Buttrick, *Preaching,* 91.
[674] William Wordsworth, "Lines Composed a Few Miles above Tintern Abbey" 1798: A Lively Learning Guide by Shmoop (Scottsdale: Shmoop University, 2010), 11.
[675] James Smith, *Imagining the Kingdom: How Worship Works,* Cultural Liturgies Volumes 2 (Grand Rapids: Baker Academic, 2013), 110.
[676] Smith, *Imagining the Kingdom,* 110.
[677] Smith, *Imagining the Kingdom,* 110.
[678] Smith has used an American perspective as a reference for the example. See Smith, *Imagining the Kingdom,* 110.

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nothing or little about, except for what he has heard or seen in his village, has signed up to be a part of that to which he belongs. He is reminded that he is enlisted into an ideal and, importantly, this is not a cognitive response, but rather one of passion and pride. This is the exercise of expressing his loyalty to a notion and a narrative.

In signing up to attend a war he never could have imagined, he is instead brought into a story he can relate to, the story in which he is invited to become a character of heroism and courage. His devotion to the story of who he will become is thus a response to his ego and status. The young man, who was content farming in the rural land of his father's father, has not received any worthwhile additional information about the war, for his response to enlist has not been a rational and analytical approach. The young farmer instead becomes a soldier through a new perspective of his identity. He has heard this story before, from previous generations, but now it is his story to participate within the story. This is the significant moment in which the young farmer fulfils his destiny and enters the story with a resounding 'yes'. Smith[679] has reviewed this not as a powerful demonstration of national persuasive skills, but rather an instinctual response in which the young man views his identity being formed and shaped by this defining moment.[680]

It is not, therefore, a technique of persuasive communication that pursues a rational and logical informative discourse on war, but an intrinsic process of the imagination. It aims to integrate a generation of young men who identify their story within a larger story. This is a story that has belonged to their fathers and their grandfathers, as well as their forefathers. There is here the formation of a realistic and authentically historical narrative or plot to which these young men may attach themselves. Smith[681] has suggested that this is an embodied experience, because it is recognised as a lived encounter, not simply a good thought or even a brave idea. The notion of becoming a 'solider' is embodied by the young farmer, who, in turn, is shaped and formed by this notion. He has emphasised that the nature of the imagination is thus more than just a creative concept; it becomes a production of reality. Smith[682] has stated that this is a process of communal formation in which identity and belonging are sustained and given form and shape. He has alluded that it is not just the young farmer who is enlisted as a soldier, nor the martyr who is sacrificed as a victim, but perhaps in contemporary society, it is the consumer who has been conscripted to materialism and greed, when enough is simply not

[679] Smith, *Imagining the Kingdom,* 110.
[680] William Cavanaugh, *Theopolitical Imagination: Discovering the Liturgy as a Political Act in an Age of Global Consumerism* (London: T&T Clark, 2002), 126.
[681] Smith, Imagining the Kingdom, 111.
[682] Smith, Imagining the Kingdom, 111.

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enough. Smith[683] has concluded that experience, therefore, is an integrated process involving three factors, in which cognitive and embodied identities are influenced and shaped by the environment and community, and meaning is therefore an imaginative reality of all three: cognitive identity, embodied identity and the environment. Identity is, therefore, a collective construct of both internal and external influences and factors. Internally, individual identity is sustained by personal thoughts, reflections and feelings that have been formulated. Furthermore, these factors have been influenced by cultural norms and practices that are derived from the external environment. Together, a sense of embodiment is expressed as an integrated identity is lived out in daily life. Smith[684] has suggested that the notion of belonging is closely related to the experience of an imaginative reality that incorporates these three factors, cognitive identity, embodied identity and the environment in a holistic manner.

4.6.3 Language that Captives Hearts and Minds

Achtemeier[685] has stated that language expands beyond the role of simply communicating ideas or concepts; language is not just the process of labelling or describing. She has asserted that language is rather to be perceived as the process in which reality is formed and shaped and thus establishes and sustains a worldview.[686] Language is a creative process of productivity that sets in motion the development of understanding, meaning and purpose. Achtemeier[687] has insisted that the homiletical process should not be restricted to a technique of extrapolating meaning from a biblical text. Despite the necessity to gain an understanding of the historical context to the text, she has urged[688] that text remains detached and distant from a listening contemporary community of faith, unless it is communicated afresh and with newness.

Achtemeier[689] has emphasised that the biblical text of Genesis 2:19-20, in which Adam is given the task of naming the animals on earth, extends beyond a process of cataloguing. It should rather be recognised as the creative work in which God invites Adam to participate in ordering and structuring his environment. It is through this process of naming that Adam is able to distinguish and detach himself from his context, and thereby the verbal transfer of language brings about meaning in which reality is established in both a creative and orderly

683 Smith, Imagining the Kingdom, 112.
684 Smith, Imagining the Kingdom, 112.
685 Elizabeth Achtemeier, *Creative Preaching: Finding the Words* (Nashville: Abingdon, 1981), 26.
686 Achtemeier, *Creative Preaching,* 26.
687 Achtemeier, *Creative Preaching,* 27.
688 Achtemeier, *Creative Preaching,* 27.
689 Achtemeier, *Creative Preaching,* 27.

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manner. Achtemeier[690] has affirmed that humanity therefore sustains life, meaning and purpose through images of reality that have been formed through words. She has been able to analyse this in relation to the change that the Church aims to establish through the announcement of good news. The transformation function of enabling the community of faith to perceive good news is the ability to reveal an alternative perspective of the present reality. She has suggested that the transition from fear to reassurance,[691] from uncertainty to stability, from despondency to hope and from displacement to home requires a modification of the images portrayed by the communication. Achtemeier[692] has recorded this as the "imaginations of the heart" and described it as the words by which the faith community lives. She has indicated that the desired transformation of perceiving reality may take place when the connotation associated with the words is altered. This process of change may occur when a new collection of words is used to formulate a new reality. Transformation may transpire when there is a change of heart, a shift in behaviour and an alternative thought process.[693]

Achtemeier[694] has deduced that the ecclesiastical communicative event of preaching, in which the good news of the Kingdom is proclaimed, should formulate its message in an integrated approach where both words and images are used to captivate the hearts and minds of members of the faith community. She has stated that the homiletical task is not a reduction of Scripture, in which the repetition of words from the text communicates a message, but rather the retelling of the narrative for the congregation, who may be enticed into the drama and become participants within the plot. In addition, she has highlighted[695] that words that do not resonate with the contemporary community will either be ignored or avoided as a result of the negative connotations of these words. The task of preaching is therefore not simply one of interpreting but one of reinterpretation. The need has arisen for language to convey meaning that recreates a sense of hope and purpose, through the process of imagination. This process is also an energetic, life-giving interpretation of the story of God, as it is expressed as good news, both for the community of the biblical text and the contemporary congregation. The danger is not to recreate meaning but to refresh language in order to uphold the originality of the biblical text.[696]

[690] Achtemeier, *Creative Preaching,* 27.
[691] Achtemeier, *Creative Preaching,* 26.
[692] Achtemeier, *Creative Preaching,* 26.
[693] Achtemeier, *Creative Preaching,* 26.
[694] Achtemeier, *Creative Preaching,* 26.
[695] Achtemeier, *Creative Preaching,* 26.
[696] Achtemeier, *Creative Preaching,* 26.

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Achtemeier[697] has stated that the intention is therefore to avoid biblical language that creates a distance between the text and congregation. Too often, a barrier surfaces when the congregation responds with its preconceived ideas or, at other times, information is conveyed into a context where the members reply with the assumption that they have already dealt with such matters and that there is nothing new to be assimilated into their listening and interpretation process. Achtemeier[698] has concluded that this creates a disconnection between the heart, as the space where the imagination may generate new insights, and Scripture, as a source of relevant and pertinent knowledge of good news. The faith community requires both imagination and authentic interpretation for a transformative experience.

4.6.4 Authentic Understanding Creates Meaning and Purpose

Buttrick[699] has been cautious in creating an assumption about language that needs to be reinvented. He has rather highlighted the need to gain a deeper understanding of the text, in which words may be able to highlight a message of meaning and purpose. Buttrick[700] has also concurred that familiarity with Scripture not only represents a barrier to the interpretation of the biblical text, but restricts the function of the imagination to capture the essence of the transformative work of good news, particularly if there is a misrepresentation of meaning found in the text. He has suggested that the text should rather lead to discovery and awe, where mystery and delight may be creatively discovered in biblical interpretation.[701]

Buttrick[702] has reviewed various interpretational skills that he has recognised as necessary for understanding biblical texts found in the Old Testament. Opposing a simplistic approach, Buttrick[703] has argued for a complex understanding of the paradoxical expression of the text, which may be perplexing and confusing at times. He has regarded the narratives of the Old Testament as addressing traditional patterns that have overlapping layers of meaning, creating an enlightened and philosophical contribution to understanding life and the conundrum of human experiences. In addition, Jewish narratives are provocative and challenging, as they impose upon the listener an alternative perspective that may be in contrast to the expected or desired outcome of the story.[704] These narratives also evoke the

[697] Achtemeier, *Creative Preaching,* 28.
[698] Achtemeier, *Creative Preaching,* 28.
[699] Buttrick, *Preaching,* 89.
[700] Buttrick, *Preaching,* 89.
[701] Buttrick, *Preaching,* 89.
[702] Buttrick, *Preaching,* 89.
[703] Buttrick, *Preaching,* 89.
[704] Buttrick, *Preaching,* 89.

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mystical aspects of life and address previously held assumptions about God, life and expectations related to human practices.

Buttrick[705] has implied that Jesus used parables as a familiar technique known by his Jewish followers, who would be open to the startling forms of interpretations and may have even asked for further explanation of the parables. Buttrick[706] has suggested that the Kingdom parable about the hidden treasure found in the Gospel of Matthew[707] is one of many examples of complexity and requires background knowledge of Jewish culture and law for interpretation. Buttrick[708] has noticed that, at a quick first glance, the temptation to interpret this parable would be derived from its formation of a simple, structured, one-sentence parable, "The kingdom of heaven is like treasure hidden in a field". He has stated[709] that Jewish narratives are in common with worldwide narratives in that treasure is usually the climax or conclusion of a story. Treasure is either the reward at the end of an adventure or battle, or the earnings of obedience and devotion. This is the first hurdle, as Jesus places the word "treasure" at the very beginning of the narrative. Secondly, the man innocently or accidentally discovers the treasure, which is not a consequence of hard work or insight on his behalf.

At this point, the first level of engagement is to startle the listeners; the parable requires the listeners to pause and to recognise that something unusual is about to happen and draws the listeners into the narrative by guessing what would happen next. It may even offer the invitation to surmise what they would do if they were in this man's shoes. This invitation leads to a subtle participation of the listeners who have been enticed into the story. The next scene of this unexpected account informs its listeners that the man hides the treasures in order to sell everything he owns to buy the land on which the treasure has been found. Buttrick[710] has stated that, for listeners familiar with Jewish law, this is the climax of the parable. Traditional Jewish law stated that buying land does not give rights to any property or possessions found on that piece of land, including hidden treasure. It is to be returned to its original owner and, if need be, the previous owner should the first not be found. The man has made an awful blunder and opened himself up for ridicule. Exposed and embarrassed, this man displays an opening for the interpretation and meaning of the parable: in his greed, he overlooked wisdom. Buttrick[711] has indicated that this parable echoes the message of Proverbs 8, which

[705] Buttrick, *Preaching,* 89.
[706] Buttrick, *Preaching,* 89.
[707] Matthew 13:44 "The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field".
[708] Buttrick, *Preaching,* 89.
[709] Buttrick, *Preaching,* 89.
[710] Buttrick, *Preaching,* 90.
[711] Buttrick, *Preaching,* 90.

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announces that it is better to seek after wisdom and knowledge than it is to seek after riches that can deceive and blind a person.

Buttrick[712] has concluded that preaching requires not only the historical background to the text but also an understanding of the function of language, which derives meaning from its message. This message is meant to both encourage and inspire, as it challenges and questions. He has added that Jesus's parable of the Kingdom of God and the hidden treasure is one that may cause conflict for its original listeners, who sought wealth and riches as an essential contribution of the Kingdom. God would reward the faithful community with economic abundance and this would be a sign of honour. The moment of conflict occurs when Jesus alludes to the fact that it is not riches that God wants to bless his people with, but rather wisdom and insight. This would be difficult for the Jewish nation, who had for generations compared themselves with others, and one of the most overt signs of status was the accumulation of wealth and riches. Buttrick[713] has suggested that this is certainly a message of relevance for the contemporary church today, living in a world where that pursuit of economic wealth produces greed, corruption and violence, and leads to individualism and segregation.

4.6.5 Imaginative Language Builds Hope

Davis[714] has emphasised that the use of imaginative language, such as parables, metaphors and poetry, is a creative approach to unsettle listeners into not just new but extreme ways of perceiving the world and themselves. An essential attribute of imaginative language, besides playful creativity and flexibility, is the role of curiosity. Davis[715] has suggested that curiosity may coincide with exegetical imagination, as it not only promotes in-depth and analytical inquiry, but it also delves into the broader search for comprehending language, both verbal and non-verbal formations of the text. It proposes a level of participation within the text rather than a mental deconstruct that may tend to become less personalised and over-analytical.[716]

Participation requires a willingness to engage in a larger narrative than one that just pertains to the present moment. [717] A narrative that has historical value may be able to inform and shape identity as well as sustain a group cohesion of belonging. She has insisted that

[712] Buttrick, *Preaching,* 90.
[713] Buttrick, *Preaching,* 91.
[714] Davis, *Imagination Shaped*, 36.
[715] Davis, *Imagination Shaped*, 36.
[716] Davis, *Imagination Shaped*, 36.
[717] Davis, *Imagination Shaped*, 38.

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storytelling builds a collective memory and that the stories that are retold with intentional purpose may either establish affirming identities of belonging and purpose or sustain harming ideologies of rejection and woundedness.[718] Narratives can perpetuate segregation, loss, despair and isolation, or they can contribution towards healing and reconciliation.

Davis[719] has highlighted that one of the dangers of modern society is the notion of "cultural amnesia", in which contemporary communities do not pay close attention to social narrative identities. This is a process of forgetting the communal and collective formation of social identity that individuals subscribe to and it includes traditional cultural practices and norms. Rohr[720] has selected to use the term "universal amnesia"[721] to describe the lack of a shared understanding of what it means to be human, and the sharing of human attributes that contribute towards mutual respect and understanding. This process of 'amnesia' is a forgetting of compassion and solidarity that is derived from recognising a shared humanity within communities. For this reason, there is a lack of an authentic sense of connection with the past, in not relating to previous generations, together with a vague and detached desire to pursue future objections associated with a purposeful destiny. The Church has an inheritance of stories that should be retold with vigour to awaken the community of faith to meaningful relationships with the past, present and future.[722] Reflecting the past will enable a foundational association to belonging and creating identity, as the language of story and symbol accounts for the history of a God who participates with the faith community throughout generations. It will empower a vision of newly perceived images and invitations in the present, which can confront fear and anxiety and give purpose to a future filled with hope. This reflective process will also address uncertainty and doubt and assist in offering alternative worldviews that offer new ways of being.

4.6.6 The Lost Creative Art of Storytelling

Adedibu[723] has lived in both Nigeria and London and has experienced Western and African worldviews. His cross-cultural exposure in both communities has influenced his research into the field of communication science. Adedibu[724] has indicated that one of the most human traits that is overtly displayed, if not celebrated, in most cultures, is the ability to tell stories. He has

[718] Davis, *Imagination Shaped*, 38.
[719] Davis, *Imagination Shaped*, 40.
[720] Rohr, *Immortal Diamond,* 11.
[721] See Chapter 4, section 4.6.2
[722] Davis, *Imagination Shaped*, 40.
[723] Babatunde Adedibu, *Storytelling: An Effective Communication Appeal in Preaching* (London: The Choir Press, 2009), 7.
[724] Adedibu, *Storytelling,* 7.

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highlighted that most communities have an historical background that honours and pays tribute to oral tradition. However, he has noted that contemporary society appears to be empty and lonely. Unfortunately, the need to avoid such overwhelming experiences of despair and emptiness has led to the desire to move away from connecting and vulnerable relationships, toward a more consumeristic approach to sustain economic status and wealth, which creates the illusion of being able to be in control and provide safety and security. Adedibu[725] has stated that an ongoing cycle has enveloped society with increasing demand for more productivity and more materialism at the expense of establishing and maintaining human interpersonal relationships. Recognising the result of increased anxiety and depression, he has become concerned with the rate of consumption and the overwhelming increase in debt. He has recognised that there is an innate modern belief that promotes the practice of external behaviours, such as the drive for more wealth and the pursuit of material possession, over the internal practices of self-awareness and personal growth and accountability.[726] It is into this context that the Church must proclaim a message of good news.

Adedibu[727] has affirmed that is through narrative discourse that the Church will give voice to its message of hope and purpose. In times of great uncertainty and instability, the phenomenon of suffering has extended beyond the bounds of the physical realm and is recognised as the painful experiences of psychological, emotional and spiritual dynamics. The communal encounters of displacement, disillusionment and detachment have left intense feelings of loss, helplessness and confusion. Adedibu[728] has indicated that the ecclesiastical proclamation of a message that can address such overwhelming conditions must be one that can be in solidarity with the faith community. It is about declaring the story of a God who is not excluded from the world, but rather the God who dwells among his people. These proclaimed messages will therefore have to enter into the pain and suffering, not to speak about it only but rather to share it and experience it. In this way, the narrative is shared, not isolated from the community's experience, and preaching does not seek to solve problems nor fix them but to witness and be a presence of companionship. This process will seek to present an alternative reality, one that can share the liminal space of the unknown and express the question, rather than to provide the answer. Adedibu[729] has highlighted that the full narrative of the faith community is one that can embrace the crucifixion and the resurrection. It is a story that can be told about the God who enters the world, abides in human form and experiences suffering and pain, on behalf of and with humanity.

[725] Adedibu, *Storytelling,* 112.
[726] Adedibu, *Storytelling,* 112.
[727] Adedibu, *Storytelling,* 112.
[728] Adedibu, *Storytelling,* 113.
[729] Adedibu, *Storytelling,* 114.

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4.6.7 Asking Questions to Address Suffering and the Unknown Silences

Cannon[730] has addressed the paradoxical dynamic of preaching, in which the narrative is told from a unique perspective. This is the mystery and awe of a relational dynamics of divine and human storytellers. The story originates from God; it is his narrative to tell and yet he invites humanity to not only share a voice in proclaiming the message, but to encounter and embody it as an experiential event. For this reason, preaching may be seen as the holy encounter of a communicative event. Cannon[731] has stated that holiness is the distinguishing quality of being, of living and of encountering. Preaching must therefore seek to convey the unique attribute of holiness in its proclamation as it expresses and makes visible the relation of divine and human. Preaching must encapsulate the respect and reverence for the mystery in which God dwells in the midst of the faith community; God is present amongst the faith community and is relational and interactive. An authentic display of this relational encounter is not to remove God from the reality of the faith community, nor excuse or hide God from the challenges that the faith community endures.

Cannon[732] has insisted that preaching remains a form of dialogue. She has stressed that the narrative that is proclaimed must always remain engaging and interactive.[733] She has suggested that a linguistic device that is most appropriate for achieving this task is the art of understanding and asking questions. Questions do not require direct answers; rather, they develop with inquiry and thoughtful reflection.[734] Questions are often left open for interpretation and discussion, and hence they promote dialogue. Jesus understood the Jewish dynamic art of asking questions and emphasised the rabbinic practice of answering questions with a new question. Living with unanswered questions is not only challenging but, in the case of Job, it can be excruciating. Job's unbearable journey of loss, suffering and physical pain seems to be magnified by his inevitable search for reasons to his suffering. Job had to learn to live with God in his pursuit for answers to his questions, and the only insight he gives to his enquiry is that he concludes that an encounter with God's presence is silencing and extends beyond reason or knowledge to holiness of being. This process is one that surpasses words of knowledge to words of presence.[735]

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[730] Katie Cannon, *Teaching Preaching: Issac Rufus Clark and Black Sacred Rhetoric* (London: Continuum, 2003), 31.
[731] Cannon, *Teaching Preaching,* 31.
[732] Cannon, *Teaching Preaching,* 31.
[733] Cannon, *Teaching Preaching,* 31.
[734] Cannon, *Teaching Preaching,* 33.
[735] Cannon, *Teaching Preaching*, 33.

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Silence may also provide the necessary space and movement between two developments in cognitive theories related to Christian Theology, namely kataphatic and apophatic forms of communication. Asprem[736] has stated that these theories of cognition, although having a long history within the Christian Tradition, gained an intentional focus through the work of philosopher Pasnau during the Middle Ages.[737] Pasnau has explored the role of imagination and spirituality. These two approaches are often seen to describe opposing perspectives. These distinctions have primarily arrived through the definitions of the terms themselves, namely, 'kataphasis' meaning affirmation, while 'apophēmi' refers to denial.[738] Theological discourse has distinguished between these two terms, referring to the apophatic as the negative form of communication, and the kataphatic, as positive messages. Aspem[739] has indicated that recent enquiry into spiritual practices such as contemplation have found significant insights from the theological reflections of mysticism. The mystics recognised two distinctive approaches that enabled a way of knowing God. The apophatic approach focused on a sense of knowing that did not rely on the use of words, nor did it seek rational or logical reason to explain God; it even went further than attempting to describe emotional responses or imaginative experiences that could not adequately communicate the ineffable and indescribable encounter with transcendence. The alternative approach, kataphatism, was viewed as a positive perspective, as it sought to express knowledge about God that could be known and described, particularly using words. For this reason, contemporary contemplative disciplines have renewed these mystical practices to describe cognitive theories, particularly within the field of spirituality and to promote alternative ways of knowing and perceiving reality.[740] Although kataphatic practices, which include words, images, music and emotions to nurture the faith community, have been more favourable in Western Churches, the contemplative discipline seeks to encourage and offer an apophatic practice. This practice seeks to render external stimuli and influences for the community of faith, in order to deepen an inner consciousness of silence and presence that may be known as encounter.

4.7 PREACHING AND THE SACRAMENTS

The 39 Articles of Religion[741] affirm that the Anglican Communion holds to the belief that there are two sacraments that were demonstrated by Christ in the Gospels and that both were given

[736] Egil Aprem, "Esotericism and the Scholastic Imagination: The Origins of Esoteric Practice in Christian Kataphatic Spirituality," *Correspondences* 4 no. 1 (2016): 6.
[737] Aprem, "Esotericism and the Scholastic Imagination," 7.
[738] Aprem, "Esotericism and the Scholastic Imagination," 7.
[739] Aprem, "Esotericism and the Scholastic Imagination," 7.
[740] Aprem, "Esotericism and the Scholastic Imagination," 7.
[741] "Thirty-nine Articles of Religion," The Anglican Way: Signposts on a Common Journey, Anglican Communion, https://www.anglicancommunion.org/media/109014/Thirty-Nine-Articles-of-Religion.pdf

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as instructions for his followers to practice, namely baptism and the Eucharist. Potgieter[742] has highlighted that the Book of Common Prayer 1662[743] has and remains the traditional form for teaching and formation of the community faith. The Book of Common Prayer was first written in 1549 by Thomas Cranmer and a second edition was revised in 1662. It is this version of the Prayer Book that has become well known throughout the worldwide communion. History has demonstrated that Anglican Communion has supported provisional interpretations and variations of the Prayer Book. In South Africa, the most recent edition of the Prayer Book was published in 1989. Significant changes included an increase in laity participation and a more contemporary use of language. Throughout history, however, fundamental doctrine has remained, including the doctrine of sacramental theology. Recently, there has been an intentional focus on revising and expressing Sacramental Theology in the Anglican Communion.[744] Potgieter[745] has highlighted that the challenge for the Anglican Church today is not one of doctrinal debate or theological argument,[746] but rather a challenge for relevance.

4.7.1 Integrative Communication Channels

It is within the context of a contemporary society that is increasingly bereft of meaning and understanding ascribed to ecclesiastical practices that provisional regions will need to revisit how the Church communicates a faith that has offered over the centuries encouragement, hope and a steadfast way forward in complex and uncertain times. It has been through questioning, dialogue and discussion that the Anglican Church has arguably remained resilient, despite the conflict and tension that each century may have brought. Potgieter[747] has remained convinced that the way forward is for the Anglican Church to revise and renew its method of communication.

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[742] Raymond Potgieter, "Prayer Book Catechism: Past Its Sell-by Date?," *HTS Teologiese Studies/ Theological Studies* 70, no. 3 (2014): 1, https://doi.org/10.4102/hts.v70i3.1993.
[743] The Book of Common Prayer: A Timeline, The Book of Common Prayer: Studies in Religious Transfer, *Open Edition Journals,* May 2017. https://journals.openedition.org/rfcb/1239.
[744] Michael Niebauer, "Chauvet and Anglican Sacramentology," *Journal of Anglican Studies* 16, no. 1 (2018): 64, https://doi.org/10.1017/S1740355317000249.
[745] Potgieter, "Prayer Book Catechism," 1.
[746] Historically, the Anglican Church has had to engage with the field of Apologetics, 'defending the faith', and has been able to encourage and promote dialogue. However, it has been challenged over the centuries to relate to contextual changes and societal influences, such as cross-cultural factors, ethnic rites and practices, and political and economic structures. The Anglican Communion as a worldwide institution has had to develop and adjust to rigid conforming ways of operating and become more flexible and open to understanding diversity and addressing global, national and local problems with creativity and diversity. This has been a journey of centuries, in which leadership has struggled, faced conflict and tension and strives to seek a possible way forward as a church that celebrates unity in diversity. See Niebauber, "Chauvet and Anglican Sacramentology," 63–65.
[747] Potgieter, "Prayer Book Catechism," 1.

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Butterick[748] has emphasised the importance of the sacraments as a means of communicating the profound truths of the Gospel. In a similar manner to the Anglican view, which places equal importance on The Word of God, preaching, and the Eucharist, Buttrick[749] has highlighted the integrated function of both preaching and the Eucharist. Historically, however, there has been a division between these two ecclesiastical practices and contention over which one is the most essential and fundamental aspect of the liturgy. Long[750] has discussed the importance of the liturgy, particularly within the recent "worship wars" that have divided order of services according to style and preferences rather than theological reflection. He has explained that the order of service may be interpreted as a dramatic event. The climax of the drama is experienced in the celebration of the Eucharist, as a prayer of great thanksgiving. It is to include participation of the faith community and is design to give the space to respond to all that has taken place within the service. Long,[751] therefore, states that the climax of the service is not to be interpreted according to status or given preferential treatment, but it is rather a fulfilment of a promised completion of a narrative that acknowledges God's participation with his people. God's story is told within the dramatic experience of liturgy and the community of faith is invited to participate throughout this journey. The climax is an embodied encounter of reconciliation with God and one another through the sharing of a meal, the Eucharist. The climax is the finale of the great narrative that began when the congregation was greeted with the words, "The Lord be with you", and gathers together in the moment when the words declare, "Draw near and receive the body of our Lord Jesus Christ which he gave for you, and his blood which he shed for you. Feed on him in your hearts by faith with thanksgiving".[752]

4.7.2 Preaching and the Eucharist as Expressions of Solidarity

Suggit[753] has indicated that the Greek translation of the word 'drama' is an act or action. In the drama of the Eucharist, therefore, there is an unfolding act in which the priest and the congregation participate. The narrative may be familiar for most members; however, the emphasis is upon each one becoming actors in the drama. Meaning is expressed in participation that is conveyed through experience and not through the cognitive processing of information. The role of preaching is the proclamation of the good news, which is not defined by time, but rather reaffirms the past and future with an encounter of God in the present.

[748] Buttrick, *Preaching,* 112.
[749] Buttrick, Preaching, 112.
[750] Thomas Long, *Beyond the Worship Wars: Building Vital and Faithful Worship* (New York: Rowman Littlefield, 2001), 11.
[751] Long, *Beyond the Worship Wars,* 12.
[752] *An Anglican Prayer Book* 1989: Church of the Province of Southern Africa (Claremont: David Philip Publishers, 1989), 104, 128.
[753] John Suggit, *The Wonder of Words: A Look at some Significant Words of the Greek New Testament* (Westhoven: Anglican Church of Southern Africa Publishing Committee, 2014), 105.

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Suggit[754] has indicated that preaching announces the news to the congregation, “Christ has died, Christ is risen, Christ will come again”;[755] in the familiarity of these words, the community is drawn into the fellowship of all believers and communion of sacred space.

Buttrick[756] has also recognised the dramatic elements of the order of service as he has described the intention and practice of preaching as the announcement of good news, and presents this good news as a revelation of God’s new order of the Kingdom of God. This is then immediately demonstrated by the tangible illustration of the sacrament of the Eucharist. Preaching declares the reality of this experience of solidarity, empathy and unity as it is encountered as the community of faith gather around God’s Holy Table. It is holy because it is a sharing of sacred space, between God and the community of faith. Preaching is therefore a declaration of forgiveness and reconciliation that is embodied as the people of God gather to serve and to be served.

Rohr[757] has stated that the Eucharist and preaching share purposes; both are involved with shaping and forming identity. He has highlighted that the spiritual journey is a continuous journey of remembering and retaining a sense of purpose that is derived from a sense of identity and that forms a sense of belonging.[758] Preaching and the Eucharist, therefore, need to address a growing “universal amnesia”,[759] the process by which contemporary society is slowly forgetting a sense of what it means to be human and the sharing of a common humanity. He has suggested[760] that this “universal amnesia” has led to a loss of solidarity and compassion and communities reaching out to one another with mutual respect and care. Preaching and the Eucharist thus not only inform the community of faith, but continuously remind the community of an identity that is rooted in Christ. Preaching and the Eucharist call the congregation to digest the Word the of God, to consume it both figuratively and literally.

4.7.3 Holiness Discovered in Everyday Life

Brown Taylor[761] has stated that the Eucharist, baptism and preaching form essential and fundamental forms of regular communication channels for the contemporary church. These historical and theological reflections have often become over-familiarised ecclesiastical

[754] Suggit, *The Wonder of Words,* 105.
[755] *An Anglican Prayer Book 1989,* 126.
[756] Buttrick, *Preaching,* 112.
[757] Rohr, *Immortal Diamond,* 11.
[758] Rohr, *Immortal Diamond,* 11.
[759] Rohr, *Immortal Diamond,* 11.
[760] Rohr, *Immortal Diamond,* 12.
[761] Barbara Brown Taylor, *An Altar in the World: A Geography of Faith* (New York: HarperCollins, 2009), 12.

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practices that have not only been subjected to changes, but challenged by the demand for ethnic and cultural relevance. Brown Taylor[762] has expressed her concern that these demands for change, although often necessary adjustments, should not compromise the level of meaning that is conveyed nor the element of celebration that is offered. The Church may be able to address the need for relevance as it seeks to combine historical reflection and conveying meaning into the context of the faith community's daily life practices. Traditional methods and practices of church liturgy that remain devoid of meaning and relevance are therefore difficult to implement or apply to daily life that exist outside of the Church's order of service.

Brown Taylor[763] has described the creative and imaginative opportunities that arise with associations of church signs and symbols that link to daily experiences. The Eucharist offers a participatory meal in fellowship, and baptism is a declaration and reminder of an identity rooted in news. Both the bread and wine as well as the water are symbols relating to tangible objects found in daily life and thus may act as reminders of the Christian faith in Christ. Grethlein[764] has stated that it is the responsibility of both the Church and the community of faith to work together to achieve an integrated approach to the practical application of theological doctrines. He has stated[765] that on the one hand, it is the Church's duty to ensure that what appears as 'professional' knowledge is made accessible and understandable to the faith community, and on the other hand it is the task of the members of the congregation to articulate and describe the community's needs in order for the Church to address such concerns.

4.8 PREACHING 'HOMECOMING' AS IT PERTAINS TO THE SOUTH AFRICAN CONTEXT

Preaching calls for a sense of presence; it invites the community of faith to be consciously aware of participating in the unfolding narrative of the liturgical service.[766] This intentional invitation offers space and time for the congregation to encounter both verbal and nonverbal messages, and to create opportunity for a response. Preaching is not an introduction to the Eucharist but may be recognised as an essential communicative event of encounter and embodiment that opens this desired space for a response, to the great thanksgiving prayer, the Eucharist. As members of the faith community gather to participate in the meal through

[762] Brown Taylor, *An Altar in the World: A Geography of Faith,* 12.
[763] Brown Taylor, *An Altar in the World: A Geography of Faith,* 12.
[764] Grethlein, *An Introduction to Practical Theology,* 254.
[765] Grethlein, *An Introduction to Practical Theology,* 254.
[766] Buttrick, *Preaching,* 112.

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eating the bread and drinking the wine, there is a call to not only to recognise the need for forgiveness and reconciliation of those physically present, but it is also a need to be aware of those suffering locally, nationally and throughout the world. It is an offering of shared solidarity, hospitality and vulnerability of humanity's lament for healing, and peace amidst the injustice and violence globally. It is a sharing of identity and belonging, in the frailty of being human and it extends into prayer on behalf of all.

Hudson[767] has indicated that preaching, particularly preaching from a parabolic perspective of the Gospels, will assist the congregation to understand the expression of Eucharist in terms of the deeper levels of meaning, that will lead towards a richer experience of hope that is not only received in hearing the words of the prayer, but in participating in the reality of the act of the meal. Hudson[768] has argued that the Eucharist and preaching follow a similar transformative process that enables meaning to be revealed and experienced. The Eucharist is the transformation of the elements of bread and wine to embody the meaning and remembrance of Christ, his body and his blood. As members of the community consume these elements, there is an awareness of the continuation of the redemptive work of God in the world. Hudson[769] has recognised that preaching offers the limitation of words to the congregation, to be blessed by God and received by the community of faith, as a means of inspiration to perceive new ways of being and acting in the world. The most powerful way to change the world is precisely by interpreting it.

4.8.1 Contemporary Challenges Pursue the South African Nation

The beginning of 2020 saw the visible effects of the COVID-19 pandemic as the world watched the first lockdown in China. The rapid spread of this virus has witnessed nations throughout the world in lockdown, and faced with severe economic challenges. It is a time to remember the words of Archbishop Rowan Williams, who has stated that "To be a Christian, means to live as people who know they are always guests — that have been welcomed and that they are wanted" and that, therefore, through participation in the Eucharist as a sacred meal, "[i]n Holy Communion, Jesus Christ tells us that he wants our company".

In times of challenge, particularly during lockdown, when the institutional Church has been closed and congregants have been restricted to homes, the community of faith must find alternative ways of being together. Preaching is called to announce the good news and to

[767] Hudson, "To Die and Rise Again," 134.
[768] Hudson, "To Die and Rise Again," 134.
[769] Hudson, "To Die and Rise Again," 134.

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open space for revelation, in which the home becomes not only a place but an experience of sacred space. The dinner table and not the Church's altar table, becomes a space for holy communion as meals are shared and alternative reality is encountered as a transformed space in which God's presence is encountered. Preaching is a declaration to look, to see and to behold that God is participating in the world and that the holy sacrament is the tangible experience of this message. Preaching is a reminder of God's story unfolding in Scripture, of how God provided and protected his people, of how they were strengthened to endure challenging and distressing times, and of how God equipped his people in liminal spaces, the threshold of something new about to take place and not yet revealed. Preaching provides an opportunity for the persecuted to give voice to their pain and suffering, ask questions and express fear, doubt and anxiety.

4.8.2 The Opportune Time: Preaching as a Communicative Event

Maunday Thursday[770] is a service held the day before Good Friday, when the Anglican Communion recalls the new commandment that Christ gave to his disciples: "to love one another". It is also a deeply moving retelling of the Last Supper, a meal that was instituted as the Eucharist for the first time by Christ on behalf of his followers. As the Church entered into Holy Week and Easter of 2020, it was significant that on the night of Maundy Thursday, the South African nation listened to President Ramaphosa make his address to the nation.[771] In his conclusion, Ramaphosa[772] pleaded for generosity, solidarity and compassion, reminding all South Africans that Easter is "the message of hope, of recovery and of rebirth".[773] This plea, to be united and to stand together, has been the call throughout the turmoil and challenges of the new democratic society, and it remains pertinent for the Church to continue to play a role in declaring the good news of Easter. It is the announcement of a resilience that can overcome the sense of loss, the helplessness of economic challenges and the despair of ongoing challenges; it is a voice that heralds a new way of being as it encourages the faith community to continue to be willing participants in the journey of transformation and restoration.

Imaginal preaching thus offers an alternative reality that addresses the present context and a viable way forward to a perceivable future. It promotes the Kingdom of God as a relational space and place in which the community of faith may participate in God's unfolding narrative,

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[770] *An Anglican Prayer Book 1998,* 183.
[771] Cyril Ramaphosa, "Extension of Coronavirus COVID-19 Lockdown to the End of April," South African Government, 9 April 2020, https://www.gov.za/speeches/president-cyril-ramaphosa-extension-coronavirus-covid-19-lockdown-end-april-9-apr-2020-0000
[772] Ramaphosa, "Extension of lockdown."
[773] Ramaphosa, "Extension of lockdown."

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as acts as an inclusive and unified expression of communal living and yet it is possible to hold the tensions of diversity with sensitivity, celebration and creativity. It is therefore not a competitive, materialistic or selfish approach to contemporary life. Preaching that is vulnerably authentic seeks to offer a creative embrace of a God who engages with all of humanity as a present and participating God. This may essentially be recognised as a message of proclamation to a community of faith facing the uncertainty and instability of a changing context and expressed as good news to South African Church.

The following chapter, therefore, explores the method of sermon analysis as a means to discover the extent to which preaching contributes towards meaning and purpose within the South African context. Cilliers[774] has demonstrated how the Heidelberg approach has assisted in interpretations of language and theological reflections to determine the levels of meaning pertaining to sermons. Cilliers[775] has highlighted that the Heidelberg method will be able to assist with revealing the preacher's intentional construction of introduction and conclusion; it will highlight significant words and demonstrate how the preacher has selected key phrases or words to express meaning and convey the message. As an integrated approach, this method of analysis will also seek to find what has not been stated, and what has appeared to have been left out. The theological reflection will focus on four important homiletical concerns that pertain to God, the biblical text, the congregation and the preacher.[776]

[774] Cilliers, *God for Us?* 9.
[775] Cilliers, *God for Us?* 9.
[776] Cilliers, *God for Us?* 11.

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CHAPTER 5: RESEARCH DESIGN AND METHODOLOGY

5.1. INTRODUCTION

This chapter explores the validation of a Practical Theological and theoretical framework that permits an inquiry of investigation into the tangible and realistic ecclesiastical challenges, particularly expressed by the modern community of faith. As this process seeks to be a relevant and engaging practice, the chapter discusses the current discourse in the field of Practical Theology pertaining to contemporary concerns for biblical authenticity, a corroborative hermeneutic approach to the biblical text, and as an interdisciplinary dialogue that incorporates a holistic approach to other developments in academic research spheres. This process ensures that a Practical Theological Framework is an inclusive approach to explore the possible and potential problems within Church practices. Furthermore, the chapter discusses the outcome of a Homiletical Framework for preaching as it pertains to this inquest for a relevant and contextual study in Practical Theology. It flows into a detailed discussion on Osmer's contribution of a four-phase approach to investigating the presented research problem of preaching as homecoming and seeks to depict the research design and methodology of this investigation. Figure 5.1 gives an overall summary of this process.

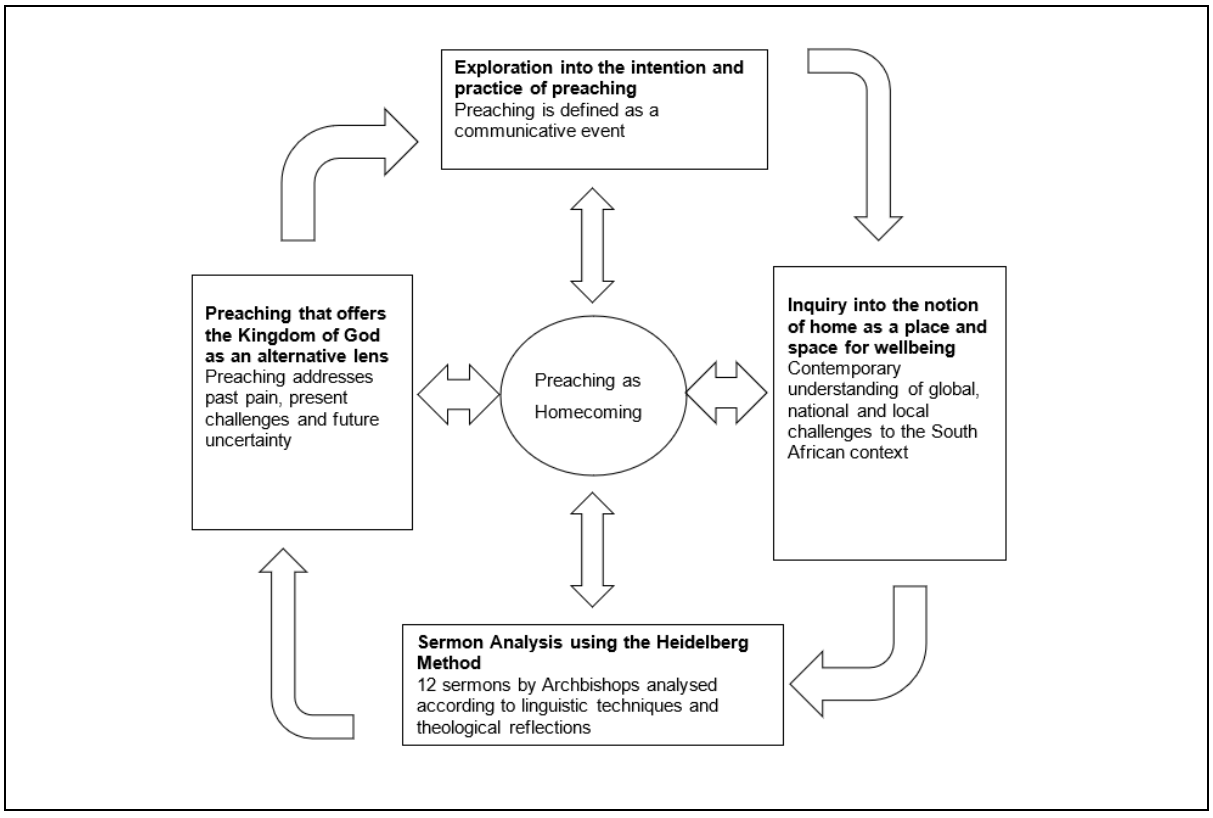

Figure 5.1 The overview of the research process

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5.1.1 A Practical Theology Framework

Smith[777] has stated that the aim of Practical Theology is not simply a focus on theology in practice, but rather an emphasis on the application of theology to life as well as to ministry. Preaching is, therefore, a subdivision of Practical Theology, as it seeks to intentionally put into place theological practices, described within a ministerial context. Smith[778] has indicated that a fundamental attribute of Practical Theology is the application of theological reflection directed at the challenges and problems faced in daily life. It could be recognised that the departure point of Practical Theology is, in essence, an unsolved problem that requires or demands an inquiry into addressing such challenges with practical solutions. It acknowledges that the context has changed and no longer appears to be in a favourable position in which life is as it should be.

Smith[779] has suggested that Practical Theology includes a four stage process: (i) theologians attempt a detailed analysis and inquiry of the problem, (ii) a description of possible causes, (iii) provision of potential solutions or recommendations to the problem and (iv) they offer a way forward in which life may be transformed and the situation addressed by the application of new ways of being and operating in the world. Cowan,[780] for this reason, has stated that Practical Theology is not a lens with which to perceive the world through theological reflection, but rather seeks to intentionally become involved in processes that assist the world, and particularly the faith community, to become all that God intends for it to be. There are important differences between contemplative and transformative methods to theology: A contemplative perspective reflects the world in its current state, and how life operates within it, whereas a transformative approach seeks to make a difference at the level of operation and alter the manner in which the faith community operates in the world. The latter approach is determined to change the way in which life is lived in the world for improvement and to enrich lifestyles for the better. Smith[781] has summarised the objective of Practical Theology research as a process that commences with a problem in daily life and aims to achieve a desired outcome that will solve the situation as an end result.

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[777] Kevin Smith, *Writing and Research: A Guide for Theological Students,* (Cumbria: Langham Global Library, 2016), 203–204.
[778] Smith, *Writing and Research,* 204.
[779] Smith, *Writing and Research,* 205.
[780] Michael Cowan, “Introduction to Practical Theology,” Institute for Ministry, Loyola, 2000, accessed 11July 2020, https://researchguides.loyno.edu/lim_G703.
[781] Smith, *Writing and Research,* 205.

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5.1.2 The Development of a Practical Theological Framework

Cowan[782] has stipulated that research in Practical Theology has four essential qualities, namely: (i) correlational, (ii) hermeneutical, (iii) critical and (iv) transformational. Correlation refers to the connecting relationship between the present situation of the world, within the context of conflict and challenge and the desired future in attempting to change the context to a more peaceful and harmonious situation. Practical theologians are required to gain a more comprehensive understanding of current circumstances, as well as a detailed grasping of the alternative future. The hermeneutical quality is a method of interpretation.[783] On the one hand, the world is interpreted in its present state, while, on the other hand, beliefs and traditions are interpreted including an exegetical interpretation of the scriptures. A critical approach ensures that authenticity is pursued in developing and explaining the interpretational lens that is used to view both the world and religious traditions. This authenticity leads to an integrated approach of transformation. A transformative approach thus seeks to bring about restoration and reconciliation, which is promoted according to biblical guidelines.[784]

Osmer[785] has highlighted that any attempted to complete an authentic practical theological research project should pursue a four-step process (explained in Chapter 1, section 1.4.1). Cowan[786] has concurred with Osmer,[787] who lists these steps in their required order: (i) identification of a real-life problem; (ii) interpretation of the world as it is presently experienced; (iii) interpretation of the world as it could become; and (iv) interpretation of contemporary obligations.

(i) Identification of a real-life problem

The research project must therefore begin with an initial gut response in which unscientific observations and reflections demonstrate a challenge or conflict in society. In addition, there must be a response to the probable causes of this problem.

(ii) Interpretation of the world as it is presently experience*d*

The research may then commence with a systematic investigation of the presented problem, the second step of practical theological research. This phase will include a thorough

[782] Cowan, “Introduction to Practical Theology.”
[783] This will be discussed in further detail in Chapter 5, sections 5.2.1 and 5.3.1.
[784] Cowan, “Introduction to Practical Theology.”
[785] Richard Osmer, *Practical Theology: An Introduction* (Grand Rapids: William B. Eerdmans Publishing Company, 2008), 4.
[786] Cowan, “Introduction to Practical Theology.”
[787] Osmer, *Practical Theology,* 4–5.

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descriptive study using both empirical and literary methods. This investigation then seeks to give a detailed response to the essential questions: description of the real situation, how the problem developed and why context remains a concern.

(iii) Interpretation of the world as it could become

The third step includes an interpretation of the world as it should be through a religious lens. This will include an historical and critical exegesis of material pertaining to a carefully selected aspect of Christian faith tradition. It will include scripture, doctrine, ecclesiastical teachings and traditions.

(iv) Interpretation of contemporary obligations

The fourth step is aimed towards future recommendations, which must include practical solutions towards improving the context. The 4th step must align itself with the interpreted religious traditions and biblical exegetical outcomes, offering recommendations for change.

5.1.3 Practical Theology in Action: A Theology for Daily Life

Immink[788] has stated that the objective of Practical Theology is to discover the religion of everyday life. He has suggested that Practical Theology should not be limited as a discipline that refers to only professional conduct within Christian ministry. He has acknowledged that theories of practical behaviour are essential elements of this discipline, but in terms of scientific academic research, the broader concepts of truth and knowledge should be vital aspects of the practical theological endeavour. This should be derived from the processes of description, analysis and evaluation. The practical theological inquiry develops from within a particular practice and a specific dimension of knowledge within the realm of the faith community.

Immink[789] has held onto the belief that the importance of theological reflection needs to remain in Practical Theology. He has emphasised that attention must be given to the process of theological conceptualisation as it seeks to enhance the practical theological research and reflection process. He has affirmed that Practical Theology is, indeed, a theory of practice that incorporates both the normative and hermeneutical approaches, but he has also insisted upon

[788] F Gerrit Immink, “Theological Concepts in Empirical Research” in *Dreaming the Land: Theologies of Resistance and Hope*, *International Academy of Practical Theology Brisbane 2005,* eds. Hans-Georg Ziebertz and Friedrich Schweitzer (Berlin: LIT Publishers, 2007), 190.
[789] Immink, “Theological Concepts in Empirical Research,” 191.

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a more reflective method participating in the Practical Theology inquiry. This acknowledges the importance of the relationship between human beings and God.[790]

5.1.4 Identification of Practical Theological Perspectives

Practical Theology, as a concern for the practices of religion that take place in daily life, may be approached from different perspectives, as a result of the specific concerns that arise. Immink[791] has indicated that the selection of theories used in practical theological research demonstrate these perspectives and are evidence of the concerns given to problems or conflicts that are addressed. This is indeed the focus and objective of the theory. Immink[792] has identified four different perspectives relating to Practical Theology, namely: (i) normative, (ii) hermeneutical, (iii) reflective, and (iv) transcendent perspectives. He has highlighted that the theological aspects of this study, as a theory of practices, are not limited to the normative or the hermeneutical perspective.

Theories of practice are established as a means to incorporate concrete practices as social realities. These theories are thus aimed at improving practices and resulting in the increased wellbeing of society. In this manner, theories of practice have the overt objective to intentionally ascribe to an ethos of improving public life. As such, they promote human wellness and prosperity and have an invested interest in encouraging the establishment of justice and peace. Immink[793] has suggested that practical science may be considered as normative science, as it intentionally seeks to contribute towards the common good of society. However, within the realm of a theological theory of practice, it is religious language that is used to describe and contribute towards this common good. Immink[794] has indicated that Christianity has a strong eschatological view of goodness and the virtue of life, particularly as it relates to the Kingdom of God. In many instances, for example, the basileia[795] symbol of the Kingdom is used to describe the notion of a better social order. Immink[796] has described how theories of practice engage with the values and rules found within these operating systems. In this way, it is possible to recognise that theories of practice act as regulators seeking to improve practices beyond the technical aspect of the practices and address the practitioners themselves, as a means to evaluate human behaviour in terms of these values and the mechanisms of the practices. As practices may be described as theory containing a particular

[790] Immink, “Theological Concepts in Empirical Research,” 191.
[791] Immink, “Theological Concepts in Empirical Research,” 191.
[792] Immink, “Theological Concepts in Empirical Research,” 191.
[793] Immink, “Theological Concepts in Empirical Research,” 192.
[794] Immink, “Theological Concepts in Empirical Research,” 192.
[795] See section 5.3.1 for a detailed definition.
[796] Immink, “Theological Concepts in Empirical Research,” 192.

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set of values, they may contribute towards not only the functioning, but also the continuity and renewal of good practice.[797]

Theological practices are established within the context of an historical period of time and may evolve or develop. According to Immink,[798] it is within this ongoing relationship between continuity and change that hermeneutical theories develop. Theological practices are essential for the development of an ongoing historical framework. Immink[799] has noted, however, that within the second half of the 20th century, extreme changes took place within the context of the modern Western world, namely the increased development of secularisation and pluralism. These societal changes have required an element of adaptation for survival and constant monitoring for the need of adjustments to operational practices. There is a sense that movement is no longer along gradual linear trajectories and that the element of displacement calls for a sense of stabilisation.

Immink[800] has affirmed that within Practical Theology, hermeneutic theories are able to ascribe the aspect of identity through time. He has addressed the concern for evaluation and monitoring. In this process, the call for relevance brings into question traditions and the value that traditional practices may contribute within the present context. In this way, a practical theological hermeneutic is able to integrate the practices of both the religious tradition, and the contemporary uses and understanding thereof. As mentioned within Chapter 1, section 1.4, Don Browning[801] and Gerben Heitink[802] promote this approach. Consciously aware of the institutional pressure of the Church, which seeks to operate within this framework of relevance and tradition amidst the ongoing developments and changes in society, Browning[803] insists that the Church will need to address its practices in terms of renewal and restoration. In this way, previously formulated traditional answers to complex questions may no longer remain prevalent and thus, the need for change, diversity, and creativity will assist with effective interpretations to help the faith community.

Immink[804] has described this approach as the theological aspect of Practical Theology that is most adaptable to the hermeneutical method. He has insisted that theology needs to be

[797] Immink, “Theological Concepts in Empirical Research,” 192.
[798] Immink, “Theological Concepts in Empirical Research,” 192.
[799] Immink, “Theological Concepts in Empirical Research,” 192.
[800] Immink, “Theological Concepts in Empirical Research,” 193.
[801] Don Browning, *A Fundamental Practical Theology: Descriptive and Strategic Proposals* (Minneapolis: Fortress Press, 1991), 18.
[802] See Gerben Heitink, *Practical Theology: History, Theory, Action Domains,* trans. Reinder Bruinsma, (Grand Rapids: William B. Eerdmans Publishing Company, 1999) for further reading.
[803] Browning, *A Fundamental Practical Theology*, 18.
[804] Immink, “Theological Concepts in Empirical Research,” 193.

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integrated within the religious process of interpretation and within the evaluation of present reality. Immink[805] has recognised that what may begin as a normative perspective, deriving from both Scripture and tradition, will lead towards a hermeneutical approach into a theological theory. He has voiced that the hermeneutical paradigm becomes theological at the point where practices are assessed.[806] An important observation in the development of theory is that the practices themselves are not always described or evaluated through a theological lens. It is, rather, the process where changes and developments within practices are described through a human sciences framework and later interpreted and assessed through the criteria of a theological perspective.

Immink[807] has mentioned that Practical Theology may, in addition, be described as a theory of practice that is more reflective in its nature. As a practical science, it is similar in approach to that of the human sciences, as it is directed towards practices. It constructs, however, a theological theory and provides theological concepts in terms of which the description and analysis of religious practices occur. Theories seek to offer explanation, illumination and clarification through the process of description and analysis. It can be deduced that this is a validation for Practical Theology as it aims to create a platform for knowledge. It seeks to offer explanation and clarification about how the practices of faith and spirituality function within the contemporary context. Immink[808] has stated that this is not from a sociological or psychological perspective, but rather that theological theories focus on the specific religious truths and claims involved within particular aspects of the faith community's traditions and daily experiences of religious life. Practical Theology therefore seeks to investigate practices according to the transcendent perspective.[809] Theology is about transcendence, religious practices, the Christian faith and tradition. The practice is found within the human realm, in which human interaction takes place in action and speech. Immink[810] has viewed Practical Theology as the deliberate and intentional relationship with God that incorporates specific religious practices that theology intends to address, describe and analyse.

[805] Immink, "Theological Concepts in Empirical Research," 193.
[806] Immink, "Theological Concepts in Empirical Research," 193.
[807] Immink, "Theological Concepts in Empirical Research," 193.
[808] Immink, "Theological Concepts in Empirical Research," 194.
[809] Immink, "Theological Concepts in Empirical Research," 194.
[810] Immink, "Theological Concepts in Empirical Research," 194.

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5.2 APPLYING PRACTICAL THEOLOGY IN CONTEXT

The International Academy of Practical Theology was held in Brisbane in 2005,[811] to discuss the concern for practical and contemporary challenges, and to encourage long-term research and foundational questions pertaining to Practical Theology as an academic discipline. The intention included the promotion of international dialogue and collaboration in all fields of Practical Theology. The theme of the conference was "Dreaming the Land: Theologies of Resistance and Hope"[812], and described the worldwide practical theological concerns associated with this broad description.[813] Louw[814] presented his paper, "Dreaming the Land in Hope: Towards a Practical Theological Ecclesiology of Cura Terrae", in which he used his South African experiences to explore the question of whether or not Practical Theology should refer to merely action. He discussed the discovery of an additional emphasis that includes the use of imagination and creativity. Louw[815] has placed this research question within the South African context of the struggle for justice and the reconstruction of the social environment. He has sought to develop a theology of land that is sensitive to the issues of being lost, displaced, homeless and poor. The role of imagination and creativity in Practical Theology emerged as the main discussion point at the International Academy for Practical Theology in Quebec in

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[811] *Dreaming the Land: Theologies of Resistance and Hope*, *International Academy of Practical Theology Brisbane 2005,* eds. Hans-Georg Ziebertz and Friedrich Schweitzer (Berlin: LIT Publishers, 2007).

[812] Brian Kelty was the host and convenor of the conference.

[813] Kelty described the focus of the conference, "Dreaming and land are both concepts central to the thinking of the Aboriginal peoples of Australia. The dreaming encompasses the creative and lifegiving forces that govern and express the lifeworld of these same people, while land is a sacred space where the spirits of the ancestors of all human, plant and animal life are represented. This conceptualisation has implications for the aboriginal way of being and living and especially for their relationship to the land. No wonder there has been a history of such repression and conflict in regard to aboriginal existence. Lately things have taken a change for the better, the right to citizenship, and the right to vote, attempt at restoration of land rights, the stolen generation enquiry and the movement for reconciliation. Many are tempted to say its too late. The story of resistance has been to costly, families destroyed, too many lives lost, cultural realities lost. On the other hand a great deal of Australian history is a narrative of resistance. The gradual restoration of Aboriginal rights, sometimes grudgingly given, is testimony to this. This resistance is also often expressed in the Australian psyche which resisted establishment of religion, colonial rule and perceived injustice. Common thread – theologies of resistance and hope is related to experience in the southern hemisphere, to issues of land as a concept for practical theology and to questions of human rights. The concept of home and the right for shelter, safety and wellbeing. International exchange in practical theology makes higher demands, to develop an ability to go beyond their traditional ways of listening, reading, and understanding. New efforts pay off – new ideas and insights only become available to those who are willing to leave the trodden paths of academic life, with their clear destinations and with their familiar sights reliably presented by the disciplinary contexts one is used to". See Brian Kelty, *Dreaming the Land: Theologies of Resistance and Hope*, *International Academy of Practical Theology Brisbane 2005,* eds. Hans-Georg Ziebertz and Friedrich Schweitzer (Berlin: LIT Publishers, 2007).

[814] Daniel Louw, "Dreaming the Land in Hope: Towards a Practical Theological Ecclesiology of Cura Terrae" in *Dreaming the Land: Theologies of Resistance and Hope. International Academy of Practical Theology Brisbane 2005,* eds. Hans-Georg Ziebertz and Friedrich Schweitzer (Berlin: LIT Publishers, 2007), 4.

[815] Louw, "Dreaming the Land in Hope," 10-11.

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1999.[816] This conference was entitled, “Creativity, Imagination, and Criticism as the Expressive Dimension in Practical Theology”. This new conversation has awakened dialogue for other South Africans who recognise the correlation between creativity and imagination, and social development and wellbeing. De Gruchy[817] has highlighted that during the Apartheid struggle, theologians did not recognise the value and appreciation of the creative arts as a means to address the challenges with which they were confronted. He has stated that it is only recently that this connection between aesthetics and social ethics and the association between beauty and social transformation has come to the foreground of Practical Theology.[818]

5.2.1 Practical Theology Requires an Imaginative Revelation

Louw[819] has shared his conviction that through the imagination and the intentional appreciation and reflection of beauty, Practical Theology can be used to begin the act of dreaming. This process of dreaming includes a practical vision in which reality is reshaped and the social environment and land is transformed into a space where restoration and healing may take place. This is the birthplace of hope and delight. He has also stressed that, from this perspective, the need for a more communal approach must be emphasised in order to address the contemporary Western promotion of the individual self. Louw[820] has suggested that the art of hope can therefore contribute towards the transformation of culture. He has defined culture as the mode in which human beings transform earth, land and creation into a hospitable dwelling place in which a peaceful coexistence and cohabitation of home may occur. It is for this reason that land should be recognised as a habitat and place for stewardship. Processes of transformation of the land should not be excluded to purely structural transformation processes, but should also include the transformation of community attitude, ability and capacity.

Louw[821] has developed a four-faceted approach to Practical Theology that includes: (i) the art of interpretation, a process seeking understanding of faith; (ii) the art of communication, where faith is expressed as the beauty of God’s fulfilled Word; (iii) the art of doing/acting, an appropriate process for developing actions of change, transformation and liberation and (iv) the art of hope and creative imagination, in which modes for realistic anticipation of a just

[816] “Creativity, Imagination and Criticism: The Expressive Dimension in Practical Theology,” International Academy for Practical Theology, Quebec 1999, eds. Paul Ballard and Pamela Couture (Cardiff: Cardiff Academic Press, 2001).
[817] John de Gruchy, *Christianity, Art and Transformation: Theological Aesthetics in the Struggle for Justice* (Cape Town: Cambridge University Press, 2001), 2.
[818] De Gruchy, *Christianity, Art and Transformation,* 2.
[819] Louw, “Dreaming the Land in Hope,” 12.
[820] Louw, “Dreaming the Land in Hope,” 12.
[821] Louw, “Dreaming the Land in Hope,” 13.

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society and a place for 'at-homeness' are established. Louw[822] has recognised that a Practical Theology of land opens up discussions on land use, and a sensitivity for being lost, displaced, homeless, dislocated and poor. It intentionally seeks to address the contemporary need for possession, control, management and exploitation by opening up a new understanding and hermeneutics of belonging and sharing. It is evident, therefore, that a practical theological perspective of hope is recognised as the imaginative promotion of anticipation and expectation. It offers an alternative reality that includes a vision of the future with confidence and optimism as an outcome of the working together of creativity and imagination. It extends the invitation of a hospitable space in which the notion of home and belonging is created and sustained for the homeless and the poor.[823]

5.3 PRACTICAL THEOLOGY OF PREACHING

Adam[824] has highlighted the ongoing need to sustain a Practical Theology of preaching. He has suggested that it is only through a theology of preaching that a reasonable future for preaching can be validated. Sound theological argument will ensure that preaching is a continuous practice because it will seek to address aspects of intention and practice that are not only found in the pragmatic. Adam[825] has stated that to argue for an ongoing practice of preaching, simply because it works, or to stand against a practice of preaching because it is no longer effective is a decline into a worldview of rationalisation. He has insisted that the practice of preaching requires a vigorous and continuous process of renewal and evaluation, which must incorporate the essentials of imagination and faith. Adam[826] has indicated that as contemporary society is faced with demanding changes in development and advancements in technologies, and as perceptions of the world shift and adjust accordingly, so too is there an immediate need to recognise, acknowledge and reflect upon these changes within a theological framework. He has stated that changes that have occurred recently in the theological perceptions of God's revelation, the hermeneutical lens of Scripture, the biblical understanding of community, communication, as well as ecclesiastical practices have influenced the role and function of preaching.

Adam[827] has called for an ongoing revision of the theology of preaching, in order to sustain a theological conviction for the ministry and practice of preaching. A Practical Theology of

[822] Louw, "Dreaming the Land in Hope," 17.
[823] Louw, "Dreaming the Land in Hope," 27.
[824] Peter Adam, *Speaking God's Words: A Practical Theology of Preaching* (Vancouver: Regent College Publishing, 1996), 9.
[825] Adam, *Speaking God's Words,* 9.
[826] Adam, *Speaking God's Words,* 9.
[827] Adam, *Speaking God's Words,* 10.

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preaching will address problems concerned with the intention and practice of preaching that supports and sustains the demanding challenges that have occurred and continue to occur. Adam[828] has suggested that preachers who feel overwhelmed by these pressures may become dismayed and dejected by the increasing expectations place upon both themselves as preachers and the preaching process. As a result, preparation for preaching is impacted and the desired outcomes are influenced, resulting in the effect of apathy or despondency. Preaching may no longer seek to pursue its theological roots and be reduced to motivational speech, informational teaching, moral instruction or public entertainment. Adam[829] has therefore insisted that a practical theological review of preaching is essential for the contemporary church.

5.3.1 The Homiletical Theological Intention of Preaching Contextually

Buttrick[830] has described this notion of sustaining a Practical Theology of preaching as the homiletical theological intention. He has argued that a process of revision must include not only an evaluation of the communication process, but also an understanding of the complexity of historical and cultural differences to biblical texts. He has emphasised that engagement with a homiletical theology begins whenever the preaching process attempts to express a first-century gospel to a contemporary 21st century congregation.[831] The preaching process must be conscious of the dynamic and complex levels of interpretation and constructs being assumed and made based upon the interaction amongst different historical worldviews. The first conscious step required in homiletical theology is awareness of translation. Although it may be assumed and overtly agreed, that translation of an ancient text has taken place for the modern 21st century congregation, it is not always acknowledged that the challenge of modification of meaning has occurred. This requires time and evaluation to work closely with original meanings and close examination of the biblical historical texts, in order to convey the consistency of the message without altering the meaning for the sake of convenience.

Buttrick[832] has pointed out that this leads to the second step of the process, knowledge of the cultural dynamics of both the first century and the modern world, which perceive the world and its operations very differently and yet, at the same time, recognising the subtle similarities that exist in human experiences, and the need for identity and purpose. He has illustrated that this

[828] Adam, *Speaking God's Words,* 10.
[829] Adam, *Speaking God's Words,* 10.
[830] David Buttrick, "Homiletical Theology: Preaching as Doing Theology" in *Toward a Homiletical Theology of Promise,* ed. David Schnasa Jacobsen (Oregon: Cascade Books, 2015), vii.
[831] Buttrick, "Homiletical Theology," vii.
[832] Buttrick, "Homiletical Theology," viii.

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is indeed the last step of the process, acknowledging that the congregation is, in fact, a subculture of modern culture, and he again calls for the acknowledgement of conscious awareness of differences and similarities. Buttrick[833] has concluded that preaching is therefore not simply a process of interpretation and application, nor a formulation of personality and technique, but rather he has insisted that preaching is 'doing' theology. Buttrick[834] has emphasised Immink's argument that theology has a social context, and that when preaching the Kingdom of God, Jesus came to declare a new social order. Buttirck[835] has explained that the Greek word "basilea" refers to a social order within society. However, when the word "theou" is added, it changes the meaning to "God's social order" and hence the notion 'Kingdom of God' has become a biblical term. Buttrick[836] has recognised that the announcement of Jesus was a declaration of the gospel, an invitation extended to humanity to become citizens of God's new social order. It has become the homiletical theological practice to question what this social order may look like in the 21st century and how it may be experienced for the modern world.

5.3.2 The Need to Develop an Understanding of Homiletical Theology

Jacobson[837] has described preaching as an ongoing theological act, as it is profoundly relational to its practice, theories and contexts. There are subdivisions within the field of theology, namely, systematic theology, biblical theology, practical theology, as well as further divisions within the field of practical theology, such as pastoral care, congregational studies and missiology. Jacobson[838] has stated that the aim and intention of homiletical theology is not to be recognised as an additional subdivision of theological sections, but rather the aim is to make connections, and to engage with dialogue across theological disciplines. The objective therefore is to promote homiletical theology as a different way of doing theology, emphasising the action and practice of implementing theology.

5.3.3 The Theology of Preaching: A Way of Being on the Way

Jacobson[839] has insisted that homiletical theology is not simply a debate in semantics or a process through which theologies may be applied or completed. It is, rather, the opportunity to 'do' theology in light of its own practices, theories and contexts. The emphasis does not rest

[833] Buttrick, "Homiletical Theology," viii.
[834] Buttrick, "Homiletical Theology," viii.
[835] Buttrick, "Homiletical Theology," viii.
[836] Buttrick, "Homiletical Theology," viii.
[837] David Jacobsen, "An Introduction to Homiletical Theology" in *Toward a Homiletical Theology of Promise,* ed. David Schnasa Jacobsen (Oregon: Cascade Books, 2015), 2.
[838] Jacobsen, "An Introduction to Homiletical Theology," 3.
[839] Jacobsen, "An Introduction to Homiletical Theology," 4.

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upon applying theologies, but rather on the activity of doing theology, which is able to recognise preaching as an act for a theological conversation between preachers and listeners. It therefore seeks to bring about awareness of such theological discussions in a new manner. Jacobson[840] has illustrated this intention and practice within a refreshing biblical framework. He has explained that the English word "homiletics" is derived from a Greek verb found in the New Testament passage from the Gospel according to Luke. In the well-known passage, Luke 24: 13 – 35, referred to as "The Road to Emmaus", two disillusioned disciples engage with one another about the sequence of events that led to the death of Christ. The biblical text states that the two followers "conversed" with each other. Jacobson[841] has indicated that the Greek word is "homileō", a transliteration from the verb form "homiloun", which describes this overtly anxious and disturbed engaging conversation between these two inconsolable disciples. In describing this as a welcoming image for understanding the process of a homiletical theology, he has perceived this as a theology on the way. The two disciples, whose incredibly human vulnerability is portrayed in their frailty and confusion, commence a journey of attempting to find understanding, explanation and insight into the events that had recently occurred. There is a slight paradox to this narrative because, as the disciples are on their way out of town, in their doubt and confusion, they encounter Jesus. Their journey becomes an event of biblical teaching, followed by the breaking of bread and finally revelation and a sense of peace. Jacobson[842] has concluded that this narrative uncovers a way forward through a moment of encounter and an experience of grace, and hence a way to name God into the world again.

These disciples were given an alternative reality to the one they thought they had understood and interpreted and then only when faced by their disillusionment, were they in a need to move and experience a shift in reality. This movement was from displacement into liminal space and then into a place of presence, encounter and embodiment. Homiletical theology therefore emerges from a place of vulnerable frailty, where the knowledge of needing to say something in a context is met with the insecurity of not always knowing the appropriate way to say it and feeling lost and confused by the task itself. This demonstrates how the practice of preaching affirms a message of declaration in which it must proclaim good news about God, and therefore must speak of God and on behalf of God, but at the same time acknowledges that it can never be truly authentic to this challenge as human limitations impose communication restrictions.

[840] Jacobsen, "An Introduction to Homiletical Theology," 4.
[841] Jacobsen, "An Introduction to Homiletical Theology," 4.
[842] Jacobsen, "An Introduction to Homiletical Theology," 5–6.

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5.3.4 The Nature of a Homiletical Framework

Jacobson[843] has also alluded to another limitation found within the framework of a homiletical theology. He has stated that as preaching is a process of engagement that may be either dialogical or rhetorical in nature, it is impacted by both time and context. Therefore, preaching may not seek to make fundamental statements about universality, as this will undermine the process of presence and encounter, which seeks to encourage, support and strengthen the community of faith. A homiletical theology will not seek to affirm certainties, prove universal statements or solve fundamental issues. Rather, in a similar manner to the two disciples on their way, it will come alongside the community of faith in solidarity, offer hospitality and create space for encounter and revelation in which alternative realities may be presented and transformation may emerge.

Jacobson[844] has highlighted five distinct intersections where homiletical theologians engage and operate. These intersections are where the theological task of the homiletician as academic or preacher as practitioner takes place, namely theologies of the gospel, of preaching, of word and sacrament, theology in preaching and preaching as theology. Theologies of the gospel reflect the gospels as a lens for preaching. Jacobson[845] has indicated that the concern is a focus on a theology of the basic massage of the Christian faith. He has stated that a theology of the gospel is able to influence and shape interpretations of biblical texts for preaching and impacts meaning attributed to a situation, circumstantial theme or topic. It also impacts how homileticians tend to raise concerns that lead them to other intersections, especially a theology of preaching or a theology of word and sacrament. Theologies of preaching thus focus on theological reflections of the act of preaching. The objective here to be consciously aware of the interpretations and understandings of how the word of God is viewed, the role of the Spirit of God in preaching, the individual or communal perspectives of the congregation and the latter's existing, preconceived theological frameworks. Jacobson[846] has been sensitively aware of the context of preaching as it takes place within a liturgical framework of worship.

Homileticians are encouraged to reflect upon the practices and theories of preaching in relation to the context of worship and as it correlates to the act of grace. Preaching takes place within a framework of an order of service, which may culminate with the Prayer of Great

[843] Jacobsen, "An Introduction to Homiletical Theology," 6.
[844] Jacobsen, "An Introduction to Homiletical Theology," 8.
[845] Jacobsen, "An Introduction to Homiletical Theology," 8.
[846] Jacobsen, "An Introduction to Homiletical Theology," 8.

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Thanksgiving, Holy Communion or the Eucharist.[847] Homiletical theologians must engage themselves in the theologies of both word and sacrament as they proclaim the presence of God within the context of the gathering of the community of faith. Theology in preaching, however, is an intentional emphasis on the content of theology in sermons. It will explore how preachers wrestle with a theological perspective of the Scriptures and address the theological challenges that arise from within these texts. There is concern for doctrinal content or the teaching elements of the sermon, especially when addressing the context of the faith community that has experienced a crisis or disaster. The chief concern is to consider how best to do theological reflection in the sermon itself. In comparison, preaching as theology addresses the theological method and/or practical wisdom within preaching.[848] This approach is able to recognise preaching as an extension of theology, or the theological method, in particular. In seeking to answer the question of how preaching is doing theology, the approach attempts to discover what sources and norms are available for doing theology and thus homiletical theologians pursue this in terms of the practical theological wisdom that forms both the preacher and the preacher's work.

A practical theological perspective of preaching therefore leads to an understanding of a theology of preaching, in other words a homiletical theology. In order to address the contemporary concern of whether the Anglican tradition of preaching intends to bring a renewed form of belonging to those in search of meaning and purpose, it will have to evaluate the practice of preaching as an inclusive and holistic proclamation of good news. It will also have to consider its congregation as those who long to perceive an alternative lived reality and experience of hope in the South African context. A deliberate methodology has been selected to enrich the endeavour and to remain theological in nature. This is discussed in detail next.

5.4 RESEARCH METHODOLOGY

Figure 5.1 is an overview of the research process that pertains to this investigation as it considers the interactive and spiral movement of inquiry that pertains to Osmer's four-phase approach. The research procedure begins with the present context and acknowledges the homiletical framework of preaching as a communicative event. As the process explores the intention and practice of preaching, it notices the evident and revealing problems facing the Church's role in proclaiming good news. This opens up a 'gap' in the theoretical dialogue and promotes the progression towards phase two, an inquiry into notion of 'home' as a place and space for wellbeing. After engaging with contemporary homiletical discourse, a completed

[847] Jacobsen, "An Introduction to Homiletical Theology," 8.
[848] Jacobsen, "An Introduction to Homiletical Theology," 9.

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interdisciplinary literature review is compiled. A natural movement towards investigating this contextual circumstance, in this study as it relates to the Anglican Church in South Africa from 1990 to 2017, is a result of progressing towards the third phase, developing the study's research design and methodology and commencing with the task of sermon analysis using the Heidelberg Method. The results and outcomes are analysed accordingly and expressing the dynamic role of preaching as communicative event. This leads to possible outcomes of contributions to the Homiletical theological discourse and a renewing of the intention and practice of preaching as 'homecoming.

5.4.1 A Case Study

A case study of a selection of sermons was intentionally chosen from a larger group of sermons retrieved from three Anglican Archbishops. As the timeframe of this research focus is from 1990 to 2017, Archbishop Desmond Tutu,[849] Archbishop Njongonkulu Ndungane[850] and Archbishop Thabo Mgabo[851] were selected. The Anglican Church is episcopally led and canonically governed. This refers to the leadership given to the episcopal bishop, as Archbishop whose function it is to lead, and minister together with the regional bishops. However, structurally, decisions and policies are made within a legal structure known as the canons. The Archbishop inspires and encourages the Anglican Church to uphold and maintain these canons at a provincial, regional and local level. In addition, the theological and doctrinal beliefs and practices of the Church must be exalted and promoted as a visible witness and testimony to the Church's ethos and embodied practices. The Anglican Church in Southern Africa has 28 dioceses within six nations, including Angola, Lesotho, Swaziland, Mozambique, Namibia, the island of St Helena and South Africa. The Archbishop is licensed and charged with the ministry within these 28 dioceses.

As South Africa has a particular historical context, the sermons selected for this study include sermons preached by these three Archbishops within Churches in South Africa only. The intention is to investigate and witness how each Archbishop endured challenging and unprecedent circumstances within the country, and how messages of hope were formulated to a nation amidst a pivotal journey of transformation. This timeframe seeks to explore the voices which gave direction and spoke into turbulent times and to evaluate how these messages may give insight into a way forward for a nation that continues to face global, national and local challenges. The case study recognises that the essential quality of the

[849] Desmond Tutu was Archbishop of the Anglican Church in South Africa from 1986 to 1996.
[850] Njongonkulu Ndungane was Archbishop of the Anglican Church in South Africa from 1996 to 2007.
[851] Thabo Makgoba was Archbishop of the Anglican Church in South Africa from 2007 till present.

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research is focused on the messages formulated by the leadership of the Anglican Church in South Africa. The attempt has been made to decrease the potential for bias to occur towards gender, race, ethnicity or age. It has sought to rather question the extent to which messages that derive from with a leadership structure formulate the proclamation of hope and to what degree this message articulates an expression of an alternative reality for South African citizens. As preaching is recognised as the voice of the Church, more specifically the theological voice of the Church, it has been decided that sermons should be analysed in order to indicate the manner in which hope is established through the means of seeking to sustain the identity and sense of belonging for the community of faith.

5.4.2 Sermon Analysis

The process of the Heidelberg method of sermon analysis (Figure 5.2) is not merely a form of content analysis, but rather seeks to incorporate both a linguistic and theological approach to sermon analysis. As such, it is an intentional approach to demonstrate how both explicit and implicit uses of language are evident within a sermon.

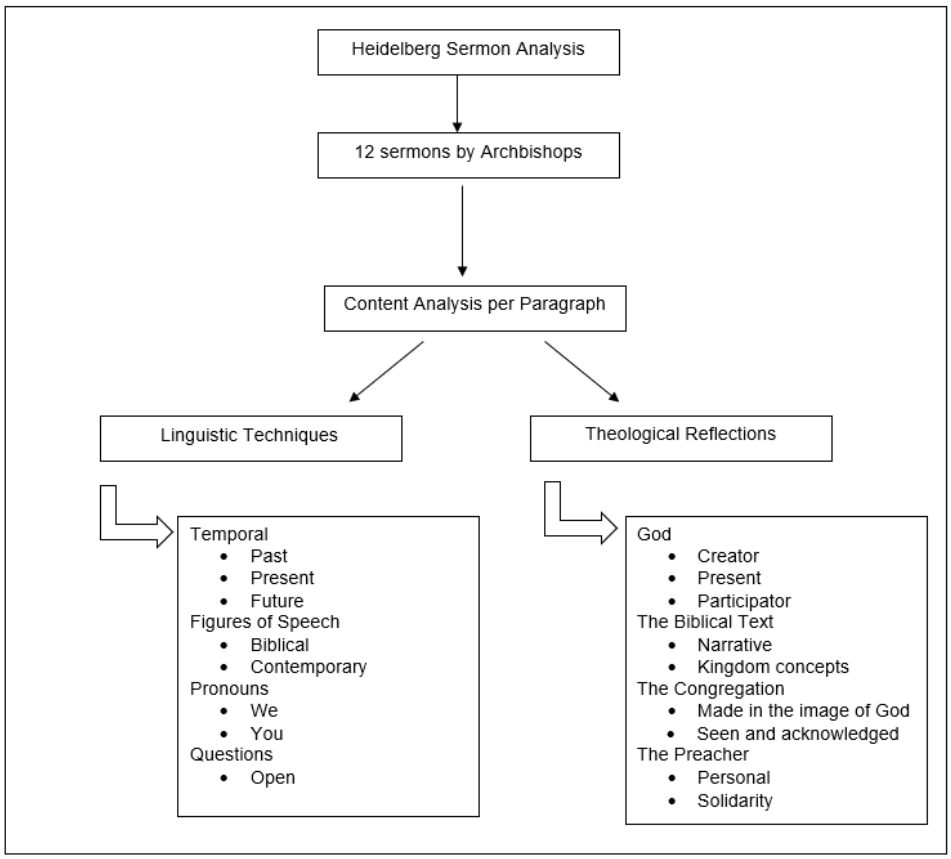

Figure 5.2: Heidelberg sermon analysis framework

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Cilliers[852] has indicated that this method was developed within a German context and sought to follow the sermon construct of preaching taking place during and after World War II. It was aimed at asking theological questions relating to identity and social constructions and how biblical interpretations were used to substantiate such beliefs and convictions. Cilliers[853] was the first South African homiletician to theologically analysis sermons preached both during and after the Apartheid era. Once again, Cilliers's analysis demonstrated how religious identity was used within the political framework to justify and condone separation, discrimination and inequality. In using the Heidelberg method of sermon analysis, he was able to focus on the literary devices and techniques used to formulate such sermons. An intentional emphasis is given to both the introduction and conclusion of the sermon as a process to evaluate how the direction of the sermon is denoted and whether these outlines were achieved by the culminating sentences. Furthermore, the content of the sermon is addressed by attention given to groupings of words and whether or not these stand together or are used in contrast. Language may also be used in sustaining conditions or demands or emphasising certain points, and thus the style and technique of the sermon must also be evaluated. Finally, use of the negative is an indication of the position of confronting or supporting ideology. Cilliers[854] has highlighted that, within this context, it is vitally important to recognise what has not been said as much as it is important to address all that has been said within the sermon.

The second process of the Heidelberg method is a theological phase in which a Practical Theology of preaching analysed. Four key areas have been identified with which to help view the sermon. These include a closer understanding of the God images portrayed with in the sermon text. It is important to gain an understanding of how God has been interpreted and how God operates according to the perceived characteristics given to God within the sermon. Secondly, particular attention must be given to the manner in which the biblical text has been interpreted and how it has been included within the text of the sermon. Cilliers[855] has suggested that the use of the biblical text may be questioned, in particular how the Gospel as good news is represented. The importance of the congregation is the third aspect of this process. It is necessary to assess how the congregation is viewed. The sermon has been constructed with them, as listeners, in mind, and there may thus be subtle or overt aims or objectives directed towards the congregation. It is also necessary to recognise how the congregation is portrayed in relation to other groupings or with God. Lastly, the Heidelberg method of sermon analysis gives attention to the preacher. It reviews how the preacher is an

[852] Johan Cilliers, *God for Us? An Analysis and Assessment of Dutch Reformed Preaching during the Apartheid Years* (Stellenbosch: SUN PReSS, 2006), 8.
[853] Cilliers, *God for Us?* 9.
[854] Cilliers, *God for Us?* 9.
[855] Cilliers, *God for Us?* 11.

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interactive role player within the sermon, creating and establishing meaning and interpreting the biblical text and the life of the community of faith.

Cilliers[856] has expressed how disappointed he felt with the results of his specific research project published in his book, *"God for Us?"* He has indicated that the results of his sermon analysis demonstrated that preaching was no longer an alternative and critical word of God for the nation. It would rather act as a sanctioning and stabilizing word. His disappointment has been voiced when he declared that these sermons had not been able to achieve the renewing and transforming influence on the community, and where it was hoped that sermons would reveal the Gospel as an alternative reality, the Gospel had become hidden within the present reality and circumstances of the community[857]. It is therefore the intention of the current study to investigate to what degree the Anglican Church may, in fact, communicate a sense of hope and establish a sense of identity and belonging for the community of faith. It will seek reaffirm that the Kingdom of God is an alternative reality, one in which the landscape of solidarity, hospitality and equality is not only recognised or promoted, but that also leads to an embodied message of wellbeing.

Chapter 6 presents the results of this investigation and reflect the outcomes the 12 selected sermons. Each sermon contains the findings pertaining to linguistic techniques and theological reflections. A brief outline of the background to the sermon is included as a contextual reference. Copies of the original sermons are found in the Appendices of this research project.

[856] Cilliers, *God for Us?* 78.
[857] Cilliers states that "In my opinion, the sermons do not escape the "sucking power" of certain national myths and did not succeed in having a renewing and transforming effect on society. On the contrary, the irony is this: the sermons want to unlock the Gospel for the situation; instead the Gospel is locked up in the situation". See Cilliers, *God for Us?* 78.

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CHAPTER 6: PREACHING IN THE SOUTH AFRICAN ANGLICAN CONTEXT

6.1 INTRODUCTION

As discussed in Chapter 5, the Heidelberg method of sermon analysis will be used to study the sermons of three consecutive Anglican Archbishops, namely Desmond Tutu, Njongonkulu Ndungane and Thabo Makgoba within the time frame of 1990 to 2017. This period covers the transition to a newly formed democratic South Africa over the past 27 years. The intention of the Heidelberg method is to explore the dynamic relationship between the preacher's linguistic techniques and theological frameworks to formulate the sermons that were delivered. Cilliers[858] explains that the Heidelberg method therefore seeks to ask pertinent questions of both linguistics and the field of homiletics as an investigation into how sermons construct meaning and are used by preachers to proclaim messages of good news to members of the community of faith. This list of questions is discussed in detail in section 5.4.1 of Chapter 5, while the current chapter presents the results that were found in analysing a total of 12 sermons. There was an intentional selection of four sermons per Archbishop, as a means to highlight the four homiletical questions pertaining to the following: (i) the roles and functions of God; (ii) the biblical text; (iii) the congregation; and (iv) the preacher within the sermon. This chapter is divided into three main sections, namely the chronological order of the ministries of the Archbishops, commencing with Tutu, followed by Ndungane, and then concluding with Makgoba. For each sermon, the results are given in two sections, from a linguistic and a homiletical perspective. There is, however, in each sermon a particular focus on one of the four homiletical themes mentioned above and the sermon analysis will follow a similar sequence.

6.2 ARCHBISHOP DESMOND TUTU

6.2.1 Sermon 1: God

The Boipatong Massacre Funeral, 29 June 1992

The Massacre at Boipatong township in Gauteng, took place in the evening of 17 June 1992. It was of a political nature, as the Inkatha Freedom Party were the accused perpetrators. In opposition to the African National Congress, the attack occurred during political negotiations towards establishing a democratic South Africa. It was claimed that the Inkatha Freedom Party had conspired together with the South African police force, and the climate at the time was volatile and turbulent. At least 45 community members were killed and many were injured.

[858] Johan Cilliers, *God for Us? An Analysis and Assessment of Dutch Reformed Preaching During the Apartheid Years* (Stellenbosch: SUN PReSS, 2006), 11.

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(i) Linguistic Reflections

Tutu's introduction invites the congregation to recall the past. He creates a sense of identification with the congregation in two ways, the first is through the word 'us' and the second is created with the phrase, 'even archbishops'. Tutu positions himself amongst the congregation. He intentionally uses the word, 'we' to reinstate his position amidst the congregation, as a sharing of the suffering. Yet he does not remove himself from the position of leadership as Archbishop. Twice he reminds the congregation of his role and function. This demonstrates Tutu's understanding of the Anglican structure of ministry, which highlights the role of function over a position of status. He has selected to rather identify with the congregation's experience of pain that occurred through racism and prejudice than to distance himself through the use of an authoritative leadership position.

Tutu's introduction builds rapport with the congregation. The notion of solidarity is created and sustained through the constant repetition of the verbs "to see", "to hear", "to participate", "to be present", "to be together", and is synchronised by Tutu's identification with the congregation and his deliberate inclusion of God's solidarity with humanity. Solidarity is also reinforced through the use of contrasting language. Tutu has reinforced his argument by having what appears to be as two overt groups throughout his sermon. This powerful use of language creates the tension between opposing teams, he speaks directly about a winning side, yet never mentions that there is a losing team. The omission of this phrase strengthens Tutu's argument, as he overtly suggests, 'come and choose the winning side'. This highlights that there is only one option, the option of a winning side, which has been described as the new South Africa.

The summary of Tutu's sermon is finalised in his conclusion, which invites the congregation to join the side that leads to freedom. This invitational call, "to come", is a description of a lifestyle that incorporates freedom as an essential value. Tutu uses persuasive language to gather the congregation to a position in which freedom is an expression of belonging and an attribute of identity. His use of persuasive language is not motivated by manipulation, as it encourages and suggests that the congregation recall the past and acknowledge a time of pain and suffering. Tutu states that the New South Africa is not a place to position right against wrong, but is rather a space that calls for equality. He addresses any confusion that may take place when he states that this equality is associated with self-worth and the value of personhood. Following his introduction, Tutu has emphasised this through humour, as he substantiates the irony and ridiculous notion that Apartheid has separated South Africa.

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Tutu's desire to be recognised as a companion of the congregation is portrayed by the phrase "Dear friends". His shared identity is to be found in a sharing of what it means to be human and made in the image of God. He can therefore offer the congregation a shared response to the vulnerable, frail and helpless condition of human oppression. As Tutu reinforces this notion that he is able to see, and therefore identify with the congregation, so he deliberately weaves in the concept that God, too, sees and identifies with them. The sermon has no headings or subheadings, nor a bulleted point summary of his main ideas. Instead, he speaks to and with his fellow companions, expresses the atrocity of the Boipatong Massacre and addresses the congregation's confusion and doubt. Tutu identifies with the congregation's uncertainty by giving voice to their questions. These questions pertain to the present situation of the new South Africa, and the reality of ongoing violence, hatred and racial discrimination, as well as asking where congregants can find God in these experiences.

Tutu achieves his aim and purpose in establishing a sense of unity and solidarity, through linguistic devices such as comparisons, alternating pronouns, and through imaginal language and metaphors. In his sermon, Tutu never uses the plural form 'sides'; rather, his portrayal of the new South Africa is simply one side. It is to be founded upon a democratic governance that aligns itself with Godly values and principles, such as social justice, peace, freedom and unity. The other side, therefore, is simply that which does not promote liberation, solidarity and reconciliation. He uses the pronoun 'we' to affirm his position on the side that wins, a side that can only offer solidarity, a side that seeks to participate with God and a side that God has established. It is a side that embraces all of humanity and, therefore, it is an inclusive side.

Tutu has been able to align the notion of a new South Africa, with a side that seeks the will of God and affirms a new democracy. The other side is not named, but rather described as the antithesis of goodness and wholeness. Tutu's sermon contains a collection of apparently contrasting themes that appear to strengthen his argument. The sermon contrasts the following concepts throughout: good and evil; us and them; freedom and bondage; violence and peace; blindness and seeing; as well as being deaf and listening. Repetition is therefore a common feature in Tutu's sermon and serves to act as a call to remember. The word 'remember' is used twice in the sermon, and rather than taking on a forceful use of language, Tutu is urging the congregation to reflect upon the past, acknowledge the present and look towards a new future.

Tutu introduces the theme of reconciliation as the authentic approach to forgiveness. Tutu then shifts to the present moment and states, "They can never be free until we are free". He

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challenges the congregation's ability to address the reality of pain and anger, and to deal with this in nonviolent options. Tutu then paints a way forward in using the artistic language of metaphors and suggests the biblical image of a rainbow as a sign of hope for the nation.

(ii) Homiletical Reflections

God

The beginning of the third paragraph, gives voice to a dominant theme expressed in Tutu's preaching, namely the theological notion of Imago Dei, the assertion that God has created all of humanity in his image. Tutu has then deduced that every human being is of equal value and worth. It is for this reason that there should be no discrimination, no injustice or harm to any other human being. Closely linked to this theme is Tutu's development of Ubuntu theology as an understanding of identity and belonging. Tutu uses this sermon in a time of great uncertainty to remind the congregation, firstly, of God's attributes and, secondly, of their identity because of who God is. Ubuntu theology combines the African concept that celebrates the human belongingness to one another, and the belief that God as Creator has designed human connection in close interrelated relationships to demonstrate the comradery that builds community as an expression of solidarity, fellowship and hospitality. Tutu expresses that this requires blessing from God, who brings about peace and justice to his people who long for freedom.

In this way, God is portrayed as a liberator, and at the same time a defender of the poor, an adversary of injustice who longs to bring freedom to those who are "enslaved" in the captivity of all forms of injustice. Tutu, however, does not create an image of an impersonal God, but rather extends the invitation of a God who is relational and participates within the context of his people who cry out to him for help. It is this relationship, therefore, that has requirements of mutual respect and obligations, as is expected in human interactions. Tutu, in his sermon, explains how the congregation must participate in holistic and healing relationships with those who persecute and oppress. The congregation receives an invitation to act responsibly in the present circumstance and to the events that have unfolded in the recent massacre.

Tutu clarifies in his sermon that the congregation, similar to the Israelites in Egypt, has experienced extreme pain and suffering and that this has prevented the ability to know and experience God's presence. It was through the process of liberation that the Israelites were able to witness God's compassion and care for them. Tutu addresses two important characteristics of God, and reminds the congregation of both, namely that God is a God who sees, and that God is a God who responds. God's ability to see and witness injustice and

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suffering leads God to respond and act. God, in the context of the Israelites, acts as a deliverer and liberates the Israelites from a politically oppressive reality. Tutu reminds the congregation of this attribute, and Tutu does not at any stage state that Israel must be interpreted as a metaphor for the congregation or the South African context. He does, however, highlight the same attributes of God found in Old Testament texts when he states, “Our God is not a God who is blind, our God is not a God who is deaf”. Tutu continues to state, “[W]e have God who knows, we have God who sees”, and “we have a God who is Emmanuel. We have a God who says, “I am the God who is with you”. Tutu then defends his argument by using another biblical reference, the narrative of the “fiery furnace” which alludes to the biblical text, Daniel 3:16-28, the persecution of Shadrach, Meshach and Abednego. Tutu again does not compare the congregation with the three persecuted men; rather, he places emphasis upon God as the God present in suffering and pain, and God as the one who delivers and protects his people. Tutu overtly states that God offers advice and instructions to follow, but never remains distant and removed from the suffering. Tutu concludes that God sees and hears his people, and that with the ending of the Apartheid era, God has delivered the congregation from its suffering and pain. Tutu makes a bold statement, “You have seen this God”, and reminds the congregation that God remains present in their midst. He states that the manner in which the congregation needs to respond to the massacre is through the example of Christ, in acts of forgiveness and reconciliation.

The Biblical Text

Tutu’s sermon does not contain a specific biblical text; however, he refers to three biblical passages with which the congregation may be familiar, namely Exodus 3, Daniel 3 and 2 Corinthians 5. There is also the mention of the rainbow, which has connotations of hope in Genesis 9. Tutu’s sermon is one that builds an experience of compassion and empathy and avoids using texts to distract from the manner in which Tutu communicates with the congregation. This funeral is a reminder and a retelling of the good news, and Tutu uses these three specific references to reiterate the good news of a God who sees, and who participates with and amidst the community of faith. The reference to Moses and the liberation of the Israelites from Egyptian rule is a reminder of God’s activity with his people, and an opportunity to correct the presupposition that God has ‘chosen people’ because God liberates all people throughout the world. Tutu clarifies that is the work of God to established freedom and justice for all people of God’s people and he reasserts the inclusivity of God.

The Congregation

The congregation has gathered for the mass funeral for those who were massacred at Boipatong. It is not only a significant time of loss and grieve, of pain and suffering, but as Tutu

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recognises and acknowledges, it is a time of confusion and doubt. Tutu also admits the feelings of animosity, resentment, anger and hatred and the need for revenge. Yet, he demonstrates and reminds the congregation that violence is not an option and affirms those who have responded to the injustice with discipline and acts of peace and forgiveness. Tutu has promoted a way of peace by introducing the theme of dialogue and engagement rather than retaliation through violence.

Tutu refrains from being a psychologist or a counsellor and avoids giving any advice to a grieving congregation. Instead, he offers the gift of witnessing, as well as being present, when he addresses the pain and suffering of the community. His words, “you are sitting there and you are feeling sorry, as you should”, demonstrates empathy and the space for the congregation to express their humanity, the vulnerability and frailty of grief and loss that exposes human destitution and helplessness. Tutu sees and acknowledges this and holds the tension of grief and anger in an informal and humorous manner. He calls the congregation “friends”; he shares the journey with them and he comes alongside them not as an Archbishop, but in his primary function as a priest who can stand together with those who mourn and suffer injustice, who reminds them of who God is and thus who they are in God’s sight, creating a sense of shared identity and belonging.

The Preacher

Tutu recognises that the context of the situation calls for the function and role of a priest, who can minister to a gathered community of faith in a time of loss, pain and anguish. Tutu plays the role of a pastor who deeply cares for and loves the people of God. He is not an evangelist and teacher boldly declaring the good news, but rather with sensitivity and empathy, he is one who shares this journey with the congregation. It is significant to note that not only is Tutu aware of his role to comfort and strengthen the community by offering them the good news of God’s gracious gifts of presence, participation, deliverance and reconciliation, but he is also not alone in this ministry. Tutu uses the plural form “we” to describe this proclamation of good news:

> We come here to say to you: you, dear children, you who are suffering, we come to give you the good news that we have God who knows, we have a God who sees, we have a God hey, hey, when you are sitting there and you are feeling sorry, as you should, we want to tell you that we have a God who is Emmanuel. We have a God who says, [I] am the God who is with you.

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Tutu has not made it explicitly clear who the 'we' represents. It could be an identification of Tutu's deeply resounding sense of ministry that he ministers with the grace of God's help and is thus empowered by God's Spirit as he preaches and pastors to this congregation. It could also be a deeply moving sense of identity as an Archbishop, who ministers on behalf of the Church and therefore proclaims the good news that the Church affirms and believes in, and finally, it could be that there was a group of priests gathered and present at the service and that Tutu recognises himself as one of the fellow members of the clergy present to minister to the community of faith.

The role of solidarity, however, does not remove the role of Archbishop, but it has a purpose of function and not status. Tutu sees himself as a companion and friend who has come to share the good news that he himself needs, as Niles[859] was quoted as saying, "Christianity is one beggar telling another beggar where he found bread". Tutu shares solidarity with the congregation, because of their shared humanity and because all humanity is made in the image of God. Tutu also shares in the right to address social injustice because he is black and has shared the suffering and pain of racism and separation. Tutu underlines that his way of confrontation is the way of a peace-maker; through the means of conflict resolution and reconciliation, Tutu chooses to be a winner and a prize collector, to follow the example of Christ and stand for unity, peace and equality of all humanity.

Tutu is also an orator who recognises the value of humour, informality and lightness to create an experience in preaching. Tutu uses this experience to demonstrate his authenticity and presence, and also uses the preaching event as a communication encounter. Tutu reveals his vulnerability in the sermon, to nurture the sense of identity and belonging, and a space for connection and hospitality.

6.2.2 Sermon 2: The Biblical Text

Nederduitse Gereformeerde Kerk, Suid-Oos Pretoria 12 November 1995

The Apartheid racial segregation had infiltrated the Church and, as a result, even the Church in South Africa had created separate places of worship based upon racial identification. Within Church Denominations, racial divides also existed. Furthermore, language also created

[859] Bishop Daniel Niles has related his ministry amongst the homeless and those in need of physical resources as an opportunity to share and receive through the practice of reciprocity. He views all of humanity as having equal worth, and each member of the community is thus equipped to give and to receive. See David Black, "The Callings," *The New York Times Magazine,* May 11, 1986, https://www.nytimes.com/1986/05/11/magazine/the-callings.html.

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division within the Apartheid era. The Nederduitse Gereformeerde Kerk is a predominantly Afrikaans Church that would not have promoted English preaching.

(i) Linguistic Reflections

The introduction and the conclusion of this sermon work together in unison to support Tutu's argument that God performs miracles through the partnership and participation of individuals and communities. Tutu's introduction expresses the reality of the perceived miracle in a dreamlike fashion. It becomes a guideline for exploring the manner in which Tutu perceives God as performing miracles. Furthermore, it creates the space for Tutu to address two theological questions that concern miracles, namely: (i) how to interpret biblical miracles; and (ii) whether God performs contemporary miracles. Tutu addresses the experience of perceiving miracles as wishful and daydreaming fancies with his concrete approach to reality. He contrasts the two perspectives of miracles as either a fantasy or as a real present experience, with the emphasis on the verb 'to wake up'. He uses an outside and objective third person to illustrate the desire to remain dreaming when, in fact, the reality of the present moment is a lived encounter of a miracle witnessed by himself and the congregation. Tutu states that by the very act of his presence, a black Anglican Archbishop preaching in an Afrikaans NG Kerk, a miracle has unfolded.

The biblical text is used to explain how the present South African context may be perceived as a miracle. The introduction flows into Tutu's explanation of "the text from John's Gospel"[860] and a demonstration of God's call to participate in miracles. The sermon is literally divided into two sections, a focus on the biblical text and then Tutu's application to the NG Kerk. There is no linking paragraph; instead, Tutu directly turns his attention to the congregation to address how a miracle has taken place, and how the continued process of participation from the NG Kerk will unfold a further development of this miracle. Tutu, therefore, concludes that the new South Africa depends on the participation of the NG Kerk as a willing and able participant who may contribute to the fulfilment of God's gracious blessing of a miraculous new way of being in South Africa, a collective whole.

Language is used in such a manner as to create a temporal and spacious understanding past, present and future realities. Tutu suggests that God's biblical narrative is an ongoing narrative, where all of humanity is continuously invited to become participants in God's unfolding plot. The story is God's, according to Tutu, and all people made by the Creator, in his image, have

[860] John 6: 1–14.

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been invited to take part in this drama. However, Tutu indicates that it requires building a partnership with God. This partnership is dependent upon the biblical principles that are proclaimed in the Gospels. It requires authentic healing and reconciliation that is derived from a process of forgiveness, confession and a vulnerability that professes a human frailty.

Tutu's use of pronouns has explicitly sustained an emphasis that contributes towards building his argument. Tutu begins his biblical interpretation using the pronoun 'we', as he highlights the belief and worship of one God, "we have a God". There is no disagreement about who 'our God is', states Tutu, with the emphatic use of the pronoun 'we'. As the sermon then turns unobtrusively towards the NG Kerk, Tutu only uses the pronoun, 'you'. This emphasis on the Afrikaner community of faith is deliberate and intentional. Tutu makes a significant point for his argument, namely that difference does not create or sustain division. Furthermore, diversity is the keyhole in which to perceive unity and a miracle. It is only through integrated and shared participation that the collective of communities may become the true expression of a united democratic South Africa. This is an expression of 'our country'. There is therefore a return to the pronoun 'we' as Tutu declares that it is our mandate from God to collectively participate in God's vision and miracle for the new South Africa.

(ii) Homiletical Reflections

God

Tutu makes a bold one-sentence theological statement that affirms the incarnation of God on earth through life and ministry of Christ, "Jesus was God in the fullest possible sense that God is God". Tutu therefore states that when Jesus speaks or acts, he is the full embodiment of God, and displays all the characteristics and attributes of God. In the Old Testament, the Israelites were fed for 40 years without any human participation, and God calls Moses to lead the Israelites, despites Moses's reluctance. In the New Testament Gospels, Tutu highlights, Jesus required the active participation of his disciples to perform miracles. In both the Old Testament and the New Testament, Tutu demonstrates how God calls for participation, despite the assertion that God as the Sovereign God is self-sufficient and independent. This is the main theme of Tutu's sermon to the NG Kerk – God calls and God requires participation in his continuous story as a testimony to demonstrate that miracles take place within humanity in the past, the present and future.

The Biblical Text

Tutu's sermon begins with an introduction that compares the daydream of an unbelievable if not imaginable event and the reality of a lived experience. It is not Tutu's aim to discuss this

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comparison intentionally, but he rather focuses on highlighting the awe and wonder that is revealed when God demonstrates his grace in the world today, as God has done in the past. It is this sense of reverence that Long[861] has discussed is needed in contemporary preaching. Long has promoted the need for a sense enchantment and astonishment in sermons. Tutu's sermon reveals his personal delight of witnessing God's miraculous act of grace through the events unfolding in the new South Africa. Tutu's introduction alludes to both the mystical and unthinkable ways in which God operates in the world as well as the complete surprise and joyful delight that God's involvement brings. Tutu states that this process requires hearing and seeing the good news as necessary steps in discerning how God is calling his community to participate as partners with him in the world.

Tutu gives a very short summary of the text from John's Gospel and continues to express fascination with the manner in which God calls all people to be partners, despite the knowledge that God does not need human 'help'. This relationship between God and humanity is the essence of Tutu's delight, as God will not cease calling for participation, despite the overt evidence that he appears not to need it, and that humanity cannot appear to refuse this offer to participate. The irony appears to be held within a theological reflection, as God in a true sense longs for and cannot resist calling for human partners and human beings cannot and should not resist this calling. The outcome, Tutu concludes, is a miracle.

The Gospel reading is supported by references from the Old Testament, and how Moses was called by God to participate in the liberation of the Israelites held captive in Egypt. There is also a one-sentence reference to Mary[862] and her obedience to the call to participate. Furthermore, the sermon includes a biblical reference to Paul's letter to the Corinthians[863] that refers to this notion of being called to partner with God.

The Congregation

Despite the emphasis of the pronoun 'you' to refer to the NG Kerk as an Afrikaner community of faith that has had a unique historical South African experience, Tutu does not intend to discriminate or divide the congregation. In a sense of humility and honesty, Tutu gives an account his personal experience with the NG Kerk, its leaders and the community. His intentions are clear – the congregants, like all South Africans, are wounded and Tutu states, "we need healing". Tutu makes a plea in the sermon, directed at the uniqueness of the

[861] Thomas Long, "The Witness of Preaching and Blended Worship", Preaching Seminar, Ekklesia and Communitas, Stellenbosch University, Stellenbosch, 12–13 March 2018.
[862] Luke 1: 42–79.
[863] 1 Corinthians 3:8.

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community. He states that this uniqueness is of value and richness, that separation cannot fulfil God's call to unity and the miracle of building a nation of equality and justice, in which diversity testifies to an authentic sense of belonging and identity.

The Preacher

Tutu indicates the visible and overt factors that distinguish himself from the congregation, in order to emphasise the authentic solidarity that he does share with the congregation. These commonalities include being human, being a Christian and being South African. He demonstrates respect and pays tribute to the Afrikaner community of faith. As an outsider, Tutu plays the role of a guest preacher, a speaker who has come to declare the good news. It is in this role that Tutu can really argue that difference does not separate the Church nor the South African nation. Tutu finds his belonging and is therefore given a voice to speak into this context and offer a fresh insight to this community, precisely because all of humanity is made in the image of God and he knows that the Anglican Church and the NG Kerk affirm this belief. His identity as the Archbishop is not mentioned, although he does send greetings on behalf of the Anglican Church he serves. He preaches as a fellow human, a disciple of the Christian faith and as a member of the new South Africa, his plea is made, "God needs your fish and your bread to perform the miracle of creating that new nationhood, that new identity".

6.2.3 Sermon 3: The Congregation

Saint George's Cathedral in Cape Town during the Second International Conference on Afro-Anglicanism, 25 January 1995 at the closing Eucharist

The International Conference on Afro-Anglicanism began in 1985 and now commences every 10 years. It seeks to promote the dialogue of Anglican Church practices through the lens of an African approach to ecclesiastical practices such as preaching.

(i) Linguistic Reflections

Tutu constructs an introduction that summarises the essential elements of his main theme, 'The Transfiguration', without having to announce it. He avoids a formal introduction that outlines the precise direction and flow of the sermon. The introduction, instead, is a paragraph that exemplifies an example of transfiguration. The Gospel account of the Transfiguration was a journey of change, as well as joy and challenge. Despite the various interpretations of the biblical account, the text informs its audience that Jesus and three disciples went up the mountain, encountered a mystical experience and then returned together, changed by their experience. Tutu has a style of preaching that informally takes the congregation on a journey. The introduction is the outline of the theme that has already begun to unfold. Tutu gathers the

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congregation with a warm greeting and, significantly, an acknowledgement. He recognises that the congregation consists of predominantly visitors, international conference participants, and he gives voice to their experiences in South Africa.

The phrase “I hope that you have” is used four times within the introductory paragraph. It is followed each time by an assumption that is subtly expressed as an innuendo, a moment of reflected truth. Tutu acknowledges that a visitor’s experience to the new South Africa must be, significantly, a witnessing of the change that has taken place within the nation. Furthermore, this visit must not be blinded by the intention of change, the atmosphere of goodwill, but rather acknowledge that which must still encounter change.

It is for this reason that Tutu moves from the introduction to include the congregation in the journey of Transfiguration by reminding them of their participation in South Africa’s transformation. Tutu is inclusive in his approach and addresses both local and international members of the congregations, identifying how each group played a role in shaping the new South Africa. This paragraph demonstrates the contributing factors of the change that God brings about, namely inclusivity and participation. This sermon demonstrates Tutu’s theology that no one is ever left out of God’s story because each member has an important role to play; furthermore, their individual contribution is validated as essential because it contributes towards a collective whole.

Tutu introduces the notion of Ubutu that expresses the theological framework of equality. There is the overt recognition that diversity is an essential element of God’s creation as well as the acknowledgement that the journey of transfiguration requires addressing challenges. These two essential elements are brought together by the situational context of the present moment. Tutu’s sermon is an expression of an Anglican liturgical worship service, as it ‘gathers’ the congregation, ‘proclaims’ the Good News, ‘responds’ in prayer and petition, ‘celebrates’ at the Eucharist and ‘sends out’ the people of God as a witnessing community of faith.[864]

The experience of wonder and goodwill that brings joy and delight in the formation of a new democratic country must also be translated into a lived reality. Tutu compares the moment of awe and sensation that the disciples experienced with Jesus on the mountain top as a metaphor for the new South Africa. The mountain top becomes a place that is associated with

[864] “The Framework for the Liturgy,” in *Word and Worship: Suggested Sermon Outlines and Liturgies.* (Stellenbosch: Ekklesia, 2014), 4.

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pleasure and delight, a place that the disciples did not want to leave. Yet, Jesus instructed them to return with him, back down the mountain, back into the reality of the community and daily life. The significant difference that the mountain top experience was to bring about in the disciples was a change in perception, the manner in which they viewed life and them knowing that transformation is a reality because of their own personal encounter. They too must offer this reality to their community as a lived experience. Tutu, therefore, offers this metaphor to the gathered congregation of international guests, who will return to their own countries and local South Africans, who must all pursue change that requires returning to back down the mountain.

As Tutu moves towards his conclusion, he reminds the congregation that they have gathered to encounter the Afro-Anglican perspective of inclusivity. This is Tutu's resolution to transformation, the inclusion of all of humanity as a celebration of God the Creator. Tutu therefore uses the verb "go" three times in his conclusion as an instruction for visible change, to be all that God has created us to be, and to allow others to be all that God has created them to be. This will address the challenges that occur in communities and will demonstrate the reality of the Kingdom of God.

(ii) Homiletical Reflections

God

God is relational, desiring a partnership, but not exclusively a relationship that is about servanthood, duty and obligation. Tutu describes a God who enjoys, values and delights in all that he has created, particularly humanity. The relationship is a partnership that celebrates free will and the opportunity to choose to participate together. God has a plan to bless his world and all of God's people are invited into this blessing by following the ways of the Kingdom, expressed in unity that reveals in diversity, celebrates inclusivity and honours uniqueness.

God is not racist, and Tutu makes this theological statement overtly. God is not colour blind, as God made each and every person uniquely, with many different physical differences. God as Creator has intentionally made creation to be interdependent and co-dependent on one another. God has therefore not made anyone sub-human and, according to Tutu, God does not and cannot not make mistakes, therefore being made in the image of God is a joy and delight and worthy of celebration. God draws his people in, to be instructed and to discover the wisdom of learning to live in peace and unity. Tutu affirms, "God is smart", as God has

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created humanity to not live alone, but to flourish within mutual and co-dependent relationships with each other and with God.

The Biblical Text

Tutu has referred to two biblical texts that have not been mentioned within his sermon. The first is the Gospel account of the Transfiguration, and the second is a reference to Paul's letter to the Corinthians about the body of Christ.[865] The text unfolds within the sermon as a reference point. It is as if Tutu is assuming his congregation is familiar with the account, and therefore is learned in hearing different theological perspectives of this challenging text. The details of the text and the theological debates are not overtly important to Tutu in this sermon. It is rather his intention to encourage, inspire and challenge the need for ongoing transformation. Tutu's introduction is one that may be interpreted as a statement about the experience and encounter of God's grace, demonstrated by the metaphor of a mountain top experience. It as if Tutu has stated to his congregation, 'look you have already been up on the mountain', and thus he moves on in his sermon to explain what is expected of the congregation following this mountain top experience. Finally, in his conclusion, Tutu tells the congregants to 'now go' return to their homes and communities and learn and live to celebrate themselves, each other and God. He also reminds them that Paul recognised and expressed this biblical understanding of unity in the metaphorical description of the body of Christ.

The Congregation

The context of this sermon is the gathering of the delegates of the second International Conference on Afro-Anglicanism, at St George's Cathedral in Cape Town. Tutu was asked to preach at the closing of the conference before the celebration of the Eucharist. In his introduction, it has become evident, that there are members of the Anglican Communion worldwide. As the Anglican Church promotes Ecumenical dialogue, it may be possible that not all delegates were Anglican. The venue itself, St Georges Cathedral, is the parish of the Archbishop, and has been used in many political demonstrations and social protests. The Cathedral has been known to extend an invitation to many politicians, news reporters, social activists and non-profit organisations. The congregation is therefore a gathering of many diverse groups of people with a wide range of personal religious backgrounds; however, the premise for the service and sermon is a discussion and celebration of Afro-Anglicanism and thus the majority of the congregation would be delegates from the conference.

[865] 1 Corinthians 12:27.

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Tutu addresses his congregation as members of the conference, both as international visitors and guests, as well as local South African participants, and through his affirmation, everyone attending the service is a member of God's Creation and therefore shares a sense of belonging and connection. There is the assumption that the majority of listeners are Christian and informed about the Christian faith. This permits Tutu to be able to refer to the account of the Transfiguration without any teaching or explanation. This is certainly a reflection of the old South Africa that was ruled and governed as a Christian state. This included compulsory religious Christian education in schools throughout the country, with only Christian public holidays permitted for the entire country.

Tutu calls the congregation to be agents of change. His sermon contains the instruction to the congregation to go and change their environments five times and specifically four of these instructions are given in the conclusion. Tutu informs the congregation that they have already received a blessing, that they have already been on a mountain top and now it is expected that to truly make the most of all that they have encountered and experienced, the call is for them to live it out as agents of change. Tutu does not state that they have learnt many things cognitively; he does not imply that they have learnt techniques or gained access to data resources. Instead, he emphasises the experiential way of learning, through encounter. This validates his instruction that each person is qualified to go and make a difference, whether this is in South Africa or oversees.

The Preacher

Tutu's life has been one that has followed a rhythm of spiritual discipline, commonly known as Contemplative Action. Tutu intentionally seeks personal time for prayer, meditation and devotion. He has practiced the spiritual discipline of regular retreats and celebrates the Eucharist and Daily Offices. He incorporates personal silence, stillness and solitude as the way of life. His sermon reflects this spiritual discipline. Tutu describes that there are times in the Christian journey to enjoy God in encounter, the mystery, the awe and the wonder, "a mountain top experience". It requires a journey up the mountain, in a discipline of retreating away from busy activity, into splendour and wonderment. However, there is also a call to return down the mountain, to be involved in community transformation and social action and justice.

6.2.4 Sermon 4: The Preacher

Human Rights Day, 21 March 1995, St George's Cathedral, Cape Town

As a celebration of the new democratic South African society, the expression of Human Rights Day is an identification with equality and human dignity for all. The date is a reminder of

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Sharpeville Massacre that occurred on 21 March 1960. More than 7000 protestors gathered at the South African police station in Sharpeville, Gauteng and the police began shooting and 69 people were killed.

(i) Linguistic Reflections

Tutu displays a familiar Anglican traditional style of preaching in using a biblical text as the opening of his sermon. In this sermon he uses Psalm 126: 1-3 as a way of declaring praise and thanksgiving for the day. His introduction is a call to worship, in honour of all that God has done for South Africa. A traditional Anglican order of service uses the liturgy to gather the congregation, with a deliberate intention. There is a call to worship and the service begins with a hymn that describes God, his attributes and his acts. The liturgical purpose is to remind the congregation of the aim of worship and the reason for gathering as a community of faith. This intention is about gathering to worship God together and in declaring the goodness of God, the community may acknowledge his presence and draw near. It leads into the confession, for the congregation is reminded that God's kindness leads to repentance.[866] The congregation is able to hear and receive God's Word through the sermon and respond in prayer. In gathering together in celebration of the Eucharist, the service concludes with a blessing and the congregation is sent out into the world, empowered and equipped to minister to those in need. Tutu thus places his introduction into this flow of familiar liturgy and states that this is who God is; God is our deliverer and has redeemed our land.

Tutu follows the pattern of worship to declare the good works of God and repeats the biblical text as a narrative. The sermon is shaped by the context, that on 21 March 1995, South Africa paused to celebrate its first Human Right Day. Tutu, however, explains the details of the journey it took to get to this point and how it was filled with suffering, violence and hatred. He is unashamed to name the 'sins of the past' and the need to forgive and reconcile the present with healing and unity.

Tutu's conclusion emphasises his argument that the journey towards the new freedom was costly and painful. This liberation must be celebrated but also honoured and the day of Human Rights must be respected and shared by all who live in South Africa. It not only a day of celebration but a day of remembrance. It must be recognised as a gift given by God and therefore lived out with the responsibility and consequences that this freedom comes attached

[866] Romans 2:4.

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with, honouring and respecting human dignity for all, including, as Tutu point out, the rights of children.

Tutu has used the pronoun ‘we’ throughout his sermon, identifying with the congregation and before closing, he states, “Dear friends”, a term to describe the relationship he has with the congregation, a relationship of companions sharing the journey together. He establishes the unity he longs to see in the country by placing himself amidst the congregation, sharing their struggles and challenges and appears to be preaching to the congregation as well as himself. He therefore avoids any division or status as the Archbishop.

He also describes the Cathedral as a place of belonging and membership, a place that forms part of journey. Furthermore, it is a space that God has and will continue to work God’s purpose out through his people of faith. As they gather in this place, they are reminded of and challenged with what has taken place in the past and what must now be put in place to strengthen the new way of being and provide opportunities for others to join in the ministry of reconciliation.

(ii) Homiletical Reflections

God

Tutu ascribes praise not only to the God of deliverance, but to a holy trinitarian Father, Son and Holy Spirit. Perhaps it is the emphasis on the trinity that reminds the congregation of a God who is defined by a plural form of being, traditionally interpreted as the personhood of God. God is communal working together as one. This unity is the call of the Church to express the diversity of all its different parts that work together. Tutu concludes his sermon with the Pauline metaphor of the human body and emphasises that even though there are many parts, all parts belong to one body. The attribute of holiness is also ascribed to God as a unique feature that belongs to God and may highlight the ‘otherness’ of God that Tutu wants to declare. God is the Creator, and humanity is his creation, and yet, the mystery of faith is that this Sovereign God calls for partnership with his creation in an intimate and personal relationship.

It is therefore Tutu’s aim to describe God as a deliverer, one who liberates his people from injustice and oppression. Tutu, however, does not simply describe the qualities of God. His intention is to state who God is as a result of his attributes and how this impacts the community of faith and its identity. Tutu has thus explained that God has a purpose for the freedom that South Africa, in particular, has been blessed with. It is this process of liberation that promotes

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an experience of being fully free. The expression of being fully human can portray a unified and yet diverse community. God delights in diversity and celebrates the uniqueness he has created; therefore, it is the responsibility of the community of faith to learn to embrace differences, celebrate these and honour them according to each gift that it offers.

The Biblical Text

The first three verses of Psalm 126 are the opening words spoken by Tutu in this sermon, announcing the goodness of God. Although Tutu does not explicitly go back to the Psalm, he does remind the congregation that the freedom that is experienced is essentially a gift from a gracious God. The only other mention of a biblical text is the reference to the prodigal son[867] and here the word 'prodigal' is important to notice in understanding the grace Tutu is exclaiming with joy and delight. 'Prodigal' means 'wasteful', and although we think of the son in the parable as the one who wastes his great fortune and inheritance, it is the father who is lavish and over the top, being wasteful of his kindness, mercy and reconciliation.[868] Tutu may not explicitly preach about this, but his one-sentence reference to the prodigal son, is a direct focus on the return of the son, and his father lavishly slaughters the calf as a celebration. This may be a symbolic sign of God's love demonstrated towards South Africa, a country that has squandered the riches of diversity and spoilt the gift of authentic belonging, and yet God continues to reconcile and redeem the nation.

The Congregation

Tutu creates a sense of community in continuously using the pronoun 'we'. He does not separate himself from the congregation but is unified with the latter as a fellow South African. Together, he states, we must honour and respect the freedom God has given us. Together, we as a community of faith must be responsible to look after this gift and seek to be God's fellow workers and imitate his work of deliverance with abundance. Together, Tutu says we must look after one another, particularly our children. The congregation is therefore guided by Tutu to give thanks and praise to God, who is the deliverer and liberator. Tutu is, in a sense, the worship leader who calls for the congregation to join him in offering praise to God, but the emphasis is on communal worship.

The Preacher

The primary role that Tutu plays within this sermon is the role of a priest. It is evident in this sermon that the priestly role is to proclaim the good news; it is a call to worship and to offer

[867] Luke 15: 11–31.
[868] Henri Nouwen, *The Return of the Prodigal Son: A Story of Homecoming* (Mumbai: St Pauls Press, 1992), 99.

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praise and thanksgiving to God for all his blessings. Tutu gathers the congregation in a call to worship and reminds them why it is important to give God thanks and praise. Furthermore, Tutu demonstrates a role that offers instruction, as he explains that freedom is a gift that requires responsibility and accountability. He also reminds the congregation of the obligation to imitate Christ. God has graciously blessed South Africa and the country has received the gift of liberation. The congregation has however, received an additional portion of God's grace. Tutu mentions the unique history of St George's Cathedral, which played a role in the struggle against Apartheid and recalls the new name it has been given as "The People's Cathedral". This reminder serves as a recall of the congregation's identity, which must incorporate participation and inclusion. It is not Tutu's Cathedral, despite the fact that as Archbishop, he is the official leader of the Church. Tutu reinforces this notion of communal ownership by using the pronouns 'we' and 'our'. He recognises himself as one of the members of the Cathedral, as an equal and therefore is able to affirm that his title of Archbishop is a function and a particular calling of ministry. It does not give him status nor does it separate him from the congregation.

As a priest, Tutu also demonstrates his deep concern and empathy for the congregation, standing with them in retelling a collective story of shared pain and suffering. There is something uniquely resonant about Peterson's[869] description of a "Contemplative Pastor" that Tutu displays in this sermon. Peterson[870] has stated that as language is an essential element of the pastor's ministry, pastors should learn how to become poets. Poets do not have to write poems nor speak in rhyme, but rather the poet knows how to treat words with respect and reverence. The poet, therefore, understands that words are not messengers of information but rather conveyors of meaning. Furthermore, poets learn how to create relationships, design beauty and establish truth, through their use of words. Peterson states that in profound mystery, God's words create, and that humanity's role is to join in the participation of his creation. A metaphor is painted through words spoken from silence and offers its listeners new images to see and new revelations to hear.

Tutu uses two apt metaphors to ignite the imagination of the congregation and to reveal the creative work of God, as well as God's acts of mercy. Tutu paints the metaphorical transformation process of a caterpillar into a colourful butterfly, to reveal the beauty of change that has taken place in the formation of Human Rights Day. Tutu also repeats his notion of a

[869] Eugene Peterson, *The Contemplative Pastor: Returning to the Art of Spiritual Direction* (Grand Rapids: William B. Eerdmans Publishing Company, 1993), 44.
[870] Peterson, *The Contemplative Pastor,* 44–45.

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rainbow nation, familiar to the congregation, and reminds the community of faith of the hope that is found in the promises of God.

6.3 ARCHBISHOP NJONGONKULU NDUNGANE

6.3.1 Sermon 1: God

St Saviour's Claremont, The Baptism of Jesus, 9 January 2005
St Saviour's Claremont is a suburban church in Cape Town. It was considered a non-white church during the Apartheid period and it is presently a racially integrated parish. The Anglican liturgy begins the New Year with the reminder of Christ's baptism as a celebration of belonging and identity.

(i) Linguistic Reflections

Ndungane addresses the liturgical focus for the first Sunday of the new year, 'The Baptism of Jesus', in his introduction. One of the central theological reflections of baptism in the Anglican Church is the notion of 'membership', specifically belonging to the community of faith expressed as biblical metaphors, as the body of Christ or the family of God. This concept of membership extends beyond the local parish membership role and refers to broad affirmation of belonging to the larger collective of believers. It is also an assertion that God has created all of humanity in his image and that belonging originates in the sharing of humanity. Baptism is the community of faith's response to God's initiative. Ndungane highlights that baptism and belonging is expressed in the mystery of faith; God is always present and participating in the world, and through the unique incarnation of Christ, God shared the experience of humanity, and became vulnerable and susceptible to human frailty.

Ndungane's sermon addresses the complexities of pain and suffering, in light of the perspective that God is always present. The sermon gives voice to the often-suppressed questions of doubt, confusion and even anger concerning the theological doctrine of theodicy. Ndungane's conclusion reiterates his main focus that God is not only with humanity in times of pain and suffering, but that God enables communities and individuals to overcome the struggles and difficulties of life. The gift of God's presence is a source of strength and comfort, and Ndungane emphasises that God does not remove pain, suffering or death as a reality of human experience. God, rather, chooses to walk amidst his creation to help them to overcome adversity.

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The sermon is structured around the design of a formulated question and explanatory answers. Ndungane has attempted to ask this specific question on behalf of the congregation, using the pronoun 'you' when he addresses the congregation, "But, you may say – I have been watching the news this last fortnight. I have seen the devastation in those countries hit by the earthquakes and the floods. Where is God and the fullness of his love in this?" The use of pronouns shifts from 'you' to 'we' as Ndungane states that the exploration in addressing this question will a journey he will share with the congregation. He states, "This is an important question, and one we must not be afraid to face". After sharing a personal story, Ndungane reiterates the question, and again the use of contrasting pronouns shifts from 'we' to 'you', "Yet it is not surprising that we ask the question 'How can you believe in a God who permits suffering on this scale?' Ndungane states that this question is quite different from asking whether God exists or not.

After the third question is asked, "But what about the human suffering that follows?". Ndungane gathers the congregation and draws their attention to his main point, the notion of God being ever present in the world. The verb 'return' places movement in the sermon, and it is a collective movement, for the pronoun 'we' suggests the participation of both the congregation and the preacher. "We must return to Emmanuel. God is with us – a God of goodness, a God of love."

Ndungane uses a selection of three references to substantiate his main point: he refers to Scripture, a contemporary example and his own personal experiences to demonstrate God's compassionate participation with humanity in suffering. Ndungane concludes this argument with the example of the death and resurrection of Christ, stating that even death has been overcome by God's love. This final example enables the preacher to present his summary point, "Today, Jesus' baptism reminds us that he is one with us. Our own baptism makes us one with him". Ndungane deduces that this will lead to participation with God and calls the community of faith into a life of service that ministers to those in need. The final paragraph is a prayerful doxology said as a blessing in the plural first person tense. Ndungane reaffirms that God is not only with the congregation, but will support and strengthen all members of the community of faith including Ndungane.

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(ii) Homiletical Reflections

God

This sermon holds the paradoxical complexities of the theological reflections of theodicy. Ndungane addresses the tensions often experienced in the community of faith, particularly during times of great suffering. The affirmation is made that God is all loving and graciously compassionate to all of humanity and that, furthermore, God is not only present in the world today, but that he participates amidst the pain and suffering to strengthen his people to overcome adversity. Ndungane confronts a conflicting challenge that may occur during human suffering. The tension arises when trying to resolve the problem of pain, and seeks to answer the question, 'How does an all-loving God be present in times of human suffering?'. The solution is often solved with an answer that God is not present, or that God does not exist. This problem opens up creative space in the sermon to address a question of a different nature.

The tensions pertaining to theodicy often pertain to questions of 'why' namely, 'why does an all-loving God allow such extremes measures of suffering?' rather than exploring an alternative question that addresses the 'how'. This question asks, 'how does God participate in a time of great human suffering?' This shift of questioning sustains Ndungane's assertion that God as Emmanuel is ever present, and that engaging with questions of this nature from a purely cognitive approach will not suffice or offer a sound answer. He suggests that a relational perspective be considered. Ndungane describes God as the majestic Creator who has formed all of creation; there is, in a sense, no rational reason that the creation should be able to question the Creator's nature. Yet, the emphasis on relationship opens space for exploring how the relationship displays the presence of a compassionate and empathetic God. This is displayed specifically through the incarnational Christ, and now is extended through the witnessing community of faith, which follows the example of Christ. Ndungane mentions the Trinitarian aspect of God and although he does not give explicit characteristics, he affirms the attributes of a God who participates with his world in a mysterious and relational manner.

The Biblical Text

The first Sunday of the year, according to the Church calendar, is the remembrance and celebration of the Baptism of Jesus and for this great festival of the Church, four set readings have been ascribed.[871] It does not appear in the sermon that there has been a selected biblical text, but rather that Ndungane has mentioned each of the four set biblical passages. Two

[871] Isaiah 42: 1–9; Psalm 29; Acts 10: 34–43 and Matthew 3: 13-17.

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additional passages have been added to the sermon,[872] and this contributes towards a collective use of the texts.

The Congregation

The congregation has been included in the sermon through the use of the pronouns 'you' and 'we'. The use of you respectfully acknowledges the parish of St Saviour and denotes the recognition of the Archbishop as a guest preacher. He identifies that he is not fully aware of all the activities involved in the daily life of the parish when he states, "But, you may say," which is a non-assuming approach. The use of 'we', however, has an intentionally inclusive approach and underlines the emphasis of Ndungane that God has created all of humanity in his image and by his love. Humanity shares solidarity with pain, suffering, vulnerability and frailty, despite the fact that this solidarity may not always be evident. The preacher deliberately highlights the relational characteristic of God and humanity, as another key attribute. There is no acknowledgement of any specific examples of the pain or the suffering that the congregation may have endured. There is, rather, the invitation to participate in the role of service as a parish who is able to contribute to those in need with the compassion of Christ. The preacher honestly reflects the reality of a world that cannot escape pain and suffering and promotes a way of perceiving God not only as a present God, but as a caring and compassionate God who participates amidst the pain and sorrow.

The Preacher

Ndungane participates in the sermon through personal sharing and storytelling. He is willing to be vulnerable as he shares his personal experiences of pain and sorrow. As a preacher, it appears that his sermon is an example of presence and participation; his words are a collection of testimonies from Scripture, the thoughts of theologians and authors as well as personal reflections. Each narrative is used to demonstrate how God has acted in the past, how God acts in the present and a possible prediction of how God might act in the future. The preacher has engaged with each narrative and reflects his personal conviction as to how these examples are witness to God's gracious acts. Ndungane preaches by giving voice to questions that too often remain silent in parishes, questions pertaining to suffering, loss and grief. Respectfully, as a guest preacher, he does not assume to know the congregation personally and therefore avoids mentioning or guessing specifics about their lives. Knowingly, he chooses international natural disasters that have been broadcast through a variety of media channels with detailed reports displaying the devastating suffering that victims and survivors have experienced. Ndungane reaches out to the congregation through sharing a basic human

[872] Hosea 11: 3–4 and 2 Corinthians 12: 9.

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response to suffering; this is a deep, painful lament, and the cry of 'Why?', 'Why is there so much suffering in the world?' As a compassionate and empathetic preacher, Ndungane shifts this question to 'How', and guides the congregation to explore how the community of faith is accompanied by a gracious loving God who strengthens his people to overcome such adversity through serving one another and learning the value of becoming a community that stands together.

6.3.2 Sermon 2: The Biblical Text

The Church of the Holy Nativity, Hazendal, on the occasion of the church's
30th anniversary, 10 August 1997.
Hazendal is a suburb in Athlone, Cape Town, a predominantly non-white community as a result of the Group Areas Act and the policies that were established during Apartheid that restricted the rights of non-white South Africans to own land.

(i) Linguistic Reflections

The introduction serves three functions that work together to consolidate Ndungane's main sermon focus, which is to determine how the Church may approach the new millennium. These functions include highlighting: (i) Ndungane's personal journey with the Church of the Holy Nativity as a newly ordained priest in 1974[873]; (ii) the 30th anniversary of the parish; and (iii) the significant contextual changes that have taken place. Ndungane establishes an emotive response with the congregation as he states that returning to the parish is similar to coming home. This creates a rapport with the parish, who will feel affirmed for the hospitality offered to the Archbishop and his humility in maintaining that the beginning of his ministry was a formative place of growth and nurture. He extends his gratitude and appreciation for these years of training and discipleship. His joy in the parish's celebration is not therefore as an outsider but as a member of the community and it is a sharing of delight and pleasure. As Ndungane reflects over the past 20 years, he announces that there have been incredible changes not only within the community, but in South Africa and globally. It is this period of change that raises concerns about the position of the Church in the next millennium. Ndungane does not, however, preach from a position of the past nor towards the future. His sermon is in the present tense, addressing the current context and challenges faced by the Church. The present tense remains consistently used throughout the sermon and even in the conclusion, Ndungane states, "We come to church" and "We come here". As the introduction

[873] Njongonkulu Ndungane was ordained as a priest in 1974, and Holy Nativity in Hazendal, Athlone, was the first parish where he ministered as an ordained priest.

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is formulated in a question, so the conclusion is formulated as a responding answer. The Church is not restricted to a building, but is a community of faith that, through worship and service, reaches out in a relational approach to minister to those in need.

It appears through the use of contrasting language that the world and the Church are separated from each other. Ndungane, however, alerts the congregation that this perception must be challenged and addressed. The Church should not be considered as a building but as a community of faith, of members living within the community as a part of the broader South African context. The sermon contains inclusive language and it is stated that the Church, by its nature, is not separated from society, but that its members live and operate as members of society. There is a uniqueness that Ndungane addresses about the community of faith living in South Africa. This is the journey of suffering and pain experienced by racial discrimination and segregation. The patient waiting and longing for liberation is the joy of the nation, which requires the ongoing journey of reconciliation. Words such as ‘reconciliation’, ‘reconstruction’ and ‘development’ are highlighted as contemporary words, yet Ndungane emphasises that the Church does not strive to achieve these values in isolation, but rather that it is empowered by God’s Holy Spirit. The Church thus proclaims a spiritual and social gospel.

As Ndungane alerts the congregation to the notion of being ‘spiritually poor’ and that there is a need for the Church as a community to grow spiritually, so there is a need to address the physical needs of those in poverty. The stark contrast is made by the use of facts and figures, between those who have and those who do not have. Ndungane raises the serious need for the Church to be involved in social action services. The use of words such as ‘false security’, ‘homelessness’, ‘poverty’, ‘violence’, ‘war’ and ‘crime’ creates an overwhelming sense of reality for the congregation in Hazendal, in the Cape Flats of the Western Cape province. Ndungane reminds the congregation of who they are, as he uses relational language to associate identity and action. The community of faith is thus made in the image of God and, as Ndungane states, being “personally related to God through Christ” is not simply a calling to respond to the suffering of social injustices nor defend the weak and voiceless, but it is a true understanding of the vocational calling to be imitators of Christ, and therefore the Church’s life is a testimony. The creative sense of language sustains identity and leads to acceptance of this identity which is followed by action.

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(ii) Homiletical reflections

God

Ndungane demonstrates how God is not the leader of an institution, but rather that God has called humanity into an interdependent relationship with him and one another. The Church is an expression of this active community of faith. God plays an active role in empowering and equipping the community for their task of transformation. God has called the community to this process of transformation as a spiritual and social work of change. God is therefore concerned with the spiritual and practical needs of humanity, as the Church is required to be a witnessing example of those who are open to the transforming work of God's love and care. Ndungane reminds the congregation of God's great commandment[874] and of the great commission[875]. The congregation is led to perceive a God who is all inclusive and desires to bring wholeness and healing to all humanity. The great love commandment from the Gospel of John, is "love God and to love one another as oneself"[876] and the great vocational commandment from the Gospel of Matthew is "to go out into the world make disciples".[877] God is conveyed as a generous God who longs to give in abundance, but he calls for participation in his generous acts of giving and sharing.[878] The biblical text[879] that references Ezekiel and the dry bones is a demonstration of God's willingness and desire to perform miracles of transformation in society today. Ndungane reminds the congregation in his conclusion that all of humanity is made in the image of God and that this is an essential reason for being open and willing to share. It is a call to solidarity, as God is with each member of the community; each member is thus called to serve according to the needs of others.

The Biblical Text

The Anglican Prayer Book 1989 has published liturgy for festivals and commemorations of various occasions, including set readings and collects for the day. Ndungane has chosen to follow the readings prescribed for the day set out as a 'dedication festival'. There are four readings that follow the liturgical pattern: an Old Testament reading, a Psalm, a Gospel reading and an additional New Testament reading. These biblical texts would have all been read out loud in the service. Of the four readings, Ndungane only mentions the New Testament reading, 1 Peter 2: 4–9. Additional readings have been used, such as 2 Corinthians 8, Mark 6 and Ezekiel 37. The short reference to the verse from 1 Peter 2:4 is used to place emphasis

[874] Matthew 22: 37–40.
[875] Matthew 28: 18–20.
[876] John 13: 34–35, "A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another".
[877] Matthew 28: 18–20.
[878] 2 Corinthians 8.
[879] Ezekiel 37: 1–14.

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the identity and belonging of the congregation. Ndungane states that the Church is to be 'living stones' as the community of faith imitates Christ in his own transformation from death to new life.

The biblical text is used to substantiate that Ndungane is not the original author, and that the idea of a Church without walls does not originate from his own perspective. He shares his interpretation of the text as a calling to re-establish identity and a sense of purpose and meaning that leads to action. This was originally the author, Peter's, perspective, as he called the early Christian communities to follow the example of Christ, reminding them of the sacrifice of Christ that was blessed by God. The rejection of Christ by his community did not alter his sense of worth and purpose; this was given to Christ by God. The biblical text affirms that belonging is not without sacrifice, and it requires God to empower and enable God's followers. Ndungane mentions this life of sacrifice as a life of worship. This lifestyle incorporates a growing spirituality and understanding of community. He encourages the congregation to develop an ongoing relationship with both God and the community, not an exclusive community but a community that includes all.

The Congregation

The names of Anglican Churches are primarily used to form and shape identity. This acts as a reminder to each parish to recall a particular aspect of the Christian faith and journey. Many churches are therefore named 'Christ Church' as a reminder of the fact that it is the Church that ultimately belongs to God and not does therefore belong to any human being, leader or committee. The rather unique name 'Church of the Nativity' is a reminder of the incarnation and not only the mystery of God dwelling on earth in human form, but also as a vulnerable and dependent baby. God in human form resides with humanity as a baby, to be reliant on God, his parents and his community. The nativity is a display of the poverty in which Jesus was born; having no place in the inn, he begins his life in a stable. Ndungane reminds the congregation that this parish is the place where he began his journey, in humility and with the need to learn from others. The congregation of 'Holy Nativity' is not a building, but a gathering of people, a group of members who choose to belong to God and others. As a result of this choice, the membership requires solidarity and service formed by an attitude of worship.

Ndungane is consciously aware of the present context of this parish, as a community situated in the Cape Flats, a resilient community who experienced the forced removals and segregation that characterised Apartheid. It continues to strive towards improvement and seeks to overcome the harsh injustices but continues to face adversity, limited resources and social injustices. Ndungane challenges the congregation to review its present situation in light of the

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current challenges and he suggests that the new millennium will not dispel the nation's problems but perhaps offer an ongoing set of concerns. He suggests that as members of God's community, they seek to be active members who participate in God's work of transformation and reconciliation. The challenge of poverty is one of the concerns this parish is able to address by recognising the needs of fellow neighbours. He suggests that God will bless their sacrificial giving, as a result of their understanding of their commitment to others and God, and in an attitude of worship.

The Preacher

The preacher establishes a connection with the congregation in sharing his personal development and growth as a curate at Holy Nativity. He joins in their celebration as a member of the community, not as an Archbishop who demands attention, but as one who joins in participating in the worship. Ndungane uses historical narrative as means to tell his individual story set within the story of Holy Nativity, Hazendal, and this is set in a broader context of the South African narrative. Historical narrative is used in this sermon as a means to testify to the challenges that have been overcome, both by individuals such as himself, and by communities such as Hazendal. As Ndungane confirms, God calls each individual to become a member of the community of faith, the broadest sense of the word 'church' and to know their identity as the people of God. This process helps to reaffirm that each member has an opportunity and invitation to participate with God in the process of transformation and reconciliation. Ndungane asserts his identity as a member of the community of God as he uses the plural pronoun 'we', 'our' and 'us'. He does, however, refer to his role as priest and Archbishop in reaffirming his mandate to proclaim good news, and this message must contain a message that addresses those in need of the good news that confronts social injustice, poverty, violence and crime. He states, "And when I speak in this way, I am compelled to remind us all once again that the issue of poverty [is] both the greatest challenge and opportunity confronting today's Church".

His passion and desire for equality and human rights, particularly in South Africa, is demonstrated by a declaration against the corruption, injustice and imposing government decisions that impede upon those in desperate need. Ndungane does not act as a social activist but rather portrays his passion as a member of the community of faith who understands that his identity calls for action that is recognised in acts of kindness, compassion and reconciliation. It is because of who God is that Ndungane is able to form his identity, as one called to imitate Christ, the God of solidarity, vulnerability and hospitality. It is this understanding of self, that he calls the congregation to see within themselves and to participate together as a living and worshipping community of faith.

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6.3.3 Sermon 3: The Congregation

Reaffirmation of Vows, St George's Cathedral, Cape Town,
Maundy Thursday, 24 March 2005

The renewal of clergy vows takes place annually on the morning of Maundy Thursday. It is a significant day as Maundy Thursday is the recollection of the new commandment Christ gave to his disciples on the night of his betrayal and before his crucifixion. The commandment to love one another implies a willingness to serve during times of adversity and persecution.

(i) Linguistic Reflections

The Church calendar, the liturgy and the present context have been instrumental in the formulation of this sermon. It is the practice of the Anglican Tradition that every Maundy Thursday, priests gather in a Eucharistic service to renew their priestly vows. The service welcomes other members of the faith community, but the congregation is predominantly attended by clergy, including ordained priests and deacons of the diocese. It is an opportunity for the bishop to address the priests from his diocese and to gather together to remind one another of the vows made at their ordination. As the office of the Archbishop resides in Cape Town, it is his responsibility, together with the suffragan bishop, to lead the service. This year, 2005, the Archbishop decided to preach and address the priests of the Diocese of Table Bay, Cape Town.

The sermon begins with a very brief greeting and then it quickly shifts into the main theme. This is introduced by a paradox and followed by an explanatory question. Ndungane presents the tension that is often experienced by clergy who attend these services, the conflict of gathering together in the cathedral when there are still many activities to be organised for the Easter Weekend. Easter is commonly known as one of the 'busiest' times of the Church calendar, particularly for priests. Ndungane suggests immediately in his introduction that not only should this paradox be consciously addressed, but also explored and he proposes the question, 'why', when he asks, "So why do we reflect now on the priesthood, when the demands of the priesthood are pressing in on us from every side?" He answers his own question as he states that God longs for humanity to be in a dependable relationship with God. God desires to graciously provide for the daily needs of the faith community, but this reliance requires both trust and participation with God. The introduction that includes this format of proposing a question, which is immediately followed by suggested answers, provides a dialogical structure to the sermon. Asking questions promotes the participation of the congregation as members are enticed to consider possible resolutions to the proposed

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question. Ndungane therefore explores possible reasons for the need to be reliant on God's daily provision as he reflects on the biblical texts throughout the sermon.

Ndungane creatively uses both Old and New Testament metaphors of God's nurturing provision for his people and connects these examples with the invitation offered to the present congregation of priests to receive from God at the Eucharist. These metaphors include the daily provision of manna for the Israelites in the wilderness, and the meal Jesus shared with his disciples on the night he was betrayed, which became the introduction of the Eucharist. The descriptive words pertaining to sustenance, daily grace, dependence, the source of strength and being fed have been used to formulate an understanding of the nurturing aspect of God, as well as an acknowledgement of human frailty and weakness. This theme of God nurturing and feeding his people is closely associated with the concept of servanthood in the sermon. Ndungane highlights the servanthood of Jesus as God who came to demonstrate the need to receive, to be renewed and refreshed as a means to fulfil the calling of ministry.

The concept of identity is addressed with the repetition of the words, "Be who you are", as Ndungane addresses the congregation on two levels, namely: (i) their humanity; and (ii) their calling as priests. He states that both positions require a full dependence upon God for the grace to live out both vocational callings. All of humanity is called to rely on the goodness of God and priests are mandated to live as examples of this for their parishes, demonstrating a trusting and interdependent relationship with God. Ndungane uses a light-hearted image of a water storing camel to contrast a life that is not independent, when he states that no one is self-sufficient and that no one can store up enough reserves to keep them going. The Eucharist is a meal to represent daily provision and grace from God. Ndungane tackles the barriers to trusting in God when he addresses the notions of vulnerability, frailty, and humility. Ndungane reminds the congregation that God works within relationships and therefore calls the members of faith to a communal way of life. This entails diversity, difference and challenges in working together in interdependent relationships. It calls for humility, service, honesty, openness and flexibility. Ndungane continues that this is an internal challenge that requires the faith community to overcome such challenges in order to be 'sent' out into the world as servants of God to serve the wider community in need and to work in partnerships with government, businesses and non-profit organisations.

The sermon shifts as the Archbishop focuses on the Anglican Communion and addresses challenges to unity that are evident within the institution. His use of a change in pronouns demonstrates this shift, as Ndungane moves from the use of "we", "us" and "our" to the personal pronouns "I", "me" and "my". It is evident that the sermon remains a message of good

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news, and despite the level of heart expressed by the Archbishop, he has not used this as an opportunity to manipulate or propagate a political debate. He uses emotive language to describe his response to the conflict in the Anglican Communion when he states, “It grieves my pastoral heart” and “I am always dismayed”, as well as “I am ashamed to say”. The unresolved discussions that question the Anglican Communion’s perspective on human sexuality has led to a fraction within the institution and, furthermore, Ndungane states that this has led to unrelated debates that are more focussed on politics and power, sadly resulting in unnecessary discrimination. The devastating results have been displayed in disunity at the Eucharist, which by its very nature is the pathway to grace and peace. It creates the space for fellowship and hospitality that transforms relationships into meaningful positions of reconciliation and harmony. Despite the tensions and conflicts over time, the Eucharist has held the Anglican Communion in an integrated position that celebrates unity in diversity.

The Archbishop concludes that the Eucharist sustains the identity of the community of faith. He reminds the congregation of priests of the unique South African context, one in which the impact and effects of Apartheid continue to influence diversity and unity. It remains a journey that requires the daily experience of receiving God’s grace and provision to be equipped for the conflicting tensions and overwhelming challenges facing the country. The Eucharist is a place and space for hospitality and sharing, and Ndungane states that “there is no ‘them’ and ‘us’ – there is only ‘we’”.

(ii) Homiletical Reflections

God

God has been proclaimed as a God of providence, a God that demonstrates his faithfulness to the community of faith with an invitation to trust in God’s sovereignty. This God is a relational God who creates the space and opportunity for all of humanity to celebrate their human nature. This is the God who rejoices in daily communion and sustains human life, the life of the faith community. This is a God who invites trust and dependence, as these establish a space for the ministry of hospitality and service to one another. The example of Christ is used to demonstrate the divine and sovereign nature of God as well as the fully human nature of Christ. Ndungane so explicitly states, “We are to worship the one and emulate the other – and I hope we do not confuse which is which!” It is this provision of God that displays his intimate and personal knowledge of the community’s daily needs and his generosity in giving abundantly. God creates the space for interdependent relationships that encourage the participation of each member of the community of faith to actively serve and minster together,

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and to discover the ability to engage with differences and overcome suffering through forgiveness and reconciliation.

The Biblical Text

As mentioned in section 6.3.2, sermon 2, the Anglican Prayer Book 1998 contains set readings for the day[880] and Ndungane indicates how these readings combine to portray a collective image of Christ's divinity and his humanity. The readings are also used to verify the servanthood of Christ, alongside the additional reading mentioned from John 13: 13–14, a biblical text that refers to the act of foot washing as a sign of discipleship. Ndungane uses biblical images without reference to make associations for the congregation; these images include the Lord's Table, manna, breaking bread, the wilderness, the children of Israel and even the mention of a camel.

The Congregation

It is only on special occasions that there is a gathering of all the priests in the diocese, to receive and hear the word proclaimed by their leader, the bishop or on this very specific occasion, the Archbishop. Maundy Thursday is a unique gathering of priests and deacons to renew their vows and as the Archbishop has also been ordained as a priest, he forms part of the congregation's identity. It is this priestly identity that is addressed through the lens of servanthood and dependence upon God to supply all the grace needed to serve and love the world, the communities and parishes that each priest has been commissioned to serve. It is also an address to a wide sense of belonging, a reminder not only of the membership to the Province of Southern Africa[881] but also, in the broadest sense, membership extends to the Anglican Church Worldwide, the Anglican Communion. It is this context of tension and conflict that presents the challenge of unity and diversity. The call to remain in fellowship is a call to honour and respect the meaning and purpose of the Eucharist. It is an identity that embraces difference with a perspective on listening, with an non-judgemental approach; it requires seeing without discrimination and an openness to embrace the change with dialogue and the willingness to seek unity in mutual respect, without the abuse or manipulation of power and status. As members of the ordained priesthood, the congregation gathered in the cathedral is reminded of their identity as South Africans who have witnessed and experienced significant periods of violence, discrimination and political abuse. The Archbishop reminds the congregation of the present context and ongoing challenges facing the community of faith, the

[880] Isaiah 61: 1–9; Psalm 89: 21–27; Revelation 1: 4b–8 and Luke 4:16–21.
[881] The Anglican Communion is regional divided into Provinces, South Africa is one of six countries that are structured to form the Province of Southern African, known as 'The Anglican Church of Southern Africa'. These six countries include South Africa, Angola, Namibia, Mozambique, Lesotho and Eswatini, formerly known as Swaziland.

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differences that divide, the groups that discriminate and the abuse that segregates. It is the role of the ordained priesthood to act as servants, surrendering their need for self-reliance and resisting the temptation to become independent. The congregation is encouraged to strive for transformation, to seek to become agents of change that act as witnesses to the community and become examples of a new way of being and living according to a new way of embracing communal life in South Africa. Ndungane suggests this may also become an exemplary example to other Provinces in the Anglican Communion, as a way of reconciliation and a path of solidarity and justice.

The Preacher

Archbishop Ndungane recognises his role as a leader who has pastoral oversight of the Table Bay Diocese. He addresses his congregation's needs for an active ministry to endure the demands places upon them by additional factors such as their own parishes and particularly at this time, he acknowledges the demands of the Easter Weekend and all the preparation that is needed for this spiritual highlight of the Church Calendar. He demonstrates compassion, as he identifies with the congregation, stating that it is often a paradoxical period, when time is needed for spiritual reflection, meditation and prayer and this conflicts with the time and preparation required for activities and church programmes. It is through his understanding of the conflicting tension that Ndundane proclaims his message of hope. It is a reminder, a reaffirmation and an offering that ordained ministry requires the gracious gift of God's blessing, the provision of his empowering strength and the invitation to a communal way. This does not diminish the individual's uniqueness; rather, this gift is a contribution to addressing the specific needs within the community. It calls for the participation of all members, who strive to serve one another in love empowered by God's grace. It is a reliance on God but, at the same time, it is a commitment to willingly participate in interdependent relationships of mutual respect.

6.3.4 Sermon 4: The Preacher

Saint Oswald's, Milnerton, 23 January 2005

Milnerton is a middle- to low-income suburb in Cape Town and celebrates diversity and creativity. The Parish has experienced many challenges during and after the Apartheid regime, particularly financial concerns.

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(i) Linguistic Reflections

The introduction of this sermon, preached on the third Sunday of the year, announces the celebration of the church's 50th anniversary, as well as the dedication of the church's two new stained-glass windows. The theme of light and darkness is outlined in terms of God's gracious gift of life, which, in particular, provides a new way of being in overwhelmingly challenging times of suffering and adversity. God's light therefore leads the community of faith through uncertain and difficult times. The introduction uses the biblical metaphor of light shining in the darkness as a means to contextualise the message of the Gospel with relevance for this congregation gathered in Milnerton, Cape Town. It constructively unites the two church celebrations with a message of hope and encouragement and at the same time offers a challenge and instruction. The message affirms the parish's ministry as a community of faith over the past 50 years and extends the invitation to be a source of God's light shining in the city of Cape Town during a challenging and transitioning period of South African history. The sermon also honours the beauty and transparency of the two new stained-glass windows, given as a generous gift and asks the congregation to represent this transparency with acts of authenticity, service and willing participation in God's ministry in the community.

Creative language is used throughout the sermon as linguistic techniques such as metaphors, personification, hyperboles and oxymorons are used to effectively explore the mystery of God's gracious gift of life and the incredibly sensitive manner in which God makes his presence known, especially during times of suffering and persecution. Ndungane uses these devices to bring together the perceived experiences of extreme tensions with encounters of God's peaceful presence. He does not seek to avoid difficult or complex theological questions that probe attempts in understanding God's justice, retribution and relational interactions with humanity, when he articulates, "Where is God in this disaster?". Ndungane therefore uses descriptive words such as 'wrestle' to express how the spiritual journey is not simply a cognitive exercise. He shares his own personal encounters with pain, suffering, loss and grief, as he explains that the search for answers is unable to encompass the full dynamics of finding meaning and purpose during suffering. Furthermore, he suggests that silence and prayer are often acceptable paths for encounters with God and open space for new ways to perceive reality.

The use of contrasts and opposites enables Ndungane to gather the congregation and creates a mutual understanding of the severity of such perceived 'dark' times. The darkness is portrayed as isolating periods of helplessness, despair and doubt that urgently request the need for light, comfort and insight. These demonstrative adjectival clauses not only create

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resonance between the preacher and the congregation, but also establish a connection with biblical texts. Ndungane identities the universal experiences shared by all of humanity, both historically and biblically, and fashions the space to permit the congregation of St Oswald's to acknowledge its own humanity, which includes the frailty, vulnerability and limitations of being human.

Metaphorical language is deliberately used in this context as a device to create new levels of meaning. This supports the intention of the preacher who desires to demonstrate how it is possible with God to 'see in the darkness'. As sight is not restricted to a physical experience but a Godly encounter, God's presence with his people provides a possible way forward where previously the way forward appeared impossible and overwhelming.

(ii) Homiletical Reflections

God

God has been described as the source of all life. God creates and sustains all life, as God provides for humanity's daily needs. Ndungane proclaims the good news that this provision is not limited. Despite the natural human tendency to separate life into opposites or 'dualistic' experiences, Ndungane states that God's presence and, therefore, his provision and protection, is always present. When faith communities are unable to see this source of provision, the God of light shines insight and wisdom into the context and reveals a new way of perceiving reality. It is this encounter of revelation that provides the faith community with a sensing of knowing reality in a new way that is once again not limited to a cognitive experience of knowledge. The nature of the trinitarian God is demonstrated in the mention of God the Father and Jesus Christ, the Son of God. Although the Spirit of God is not overtly mentioned, reference is made to this through the words 'inspired', 'empowered' and 'comforted'.[882]

The Biblical Text

The Old Testament and New Testament readings give structure to a thematic approach to this sermon that focuses on light and darkness. The prophecy from the text in Isaiah indicates both a present and future hope. It is a hope that will recognise the providence of God's faithfulness to the Jewish nation facing persecution and hardship. It is a reminder of God's redeeming love for a nation who wait for God's deliverance. Yet, at the same time, it is a future hope, a hope for the fulfilment of the Messianic promise, God's promise to restore Israel. Ndungane illustrates Isaiah's metaphorical use of the revelation of God's presence and provision as a

[882] John 14: 15 – 21.

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source of light that shines in the overwhelming sense of darkness, in preaching not only about literal stained-glass windows, but about the South African context. South African communities, such as Milnerton, in Cape Town, are encouraged in this sermon to wait for God's light to shine upon them.

Ndungane uses the Gospel readings about Jesus, the one in whom God's light is reflected so clearly and visibly, as a further encouragement. He reminds the congregants that they have been blessed by God's redeeming love over the many years of their ministry. This is not just a sermon that joins in the celebration of the 50th anniversary of the parish of St Oswald's; it also serves as a challenge. Ndungane uses both Old and New Testament texts as validating sources for demonstrating the mandate of God upon the parish. God has called them to be a community that reflects his light. This is a calling to be participants with God in serving each member of the community, not only in the parameters of their faith community. The call extends beyond, into the larger community as a whole.

The Congregation

The Archbishop states his delight and joy in the celebration of the parish's 50th anniversary. He acknowledges that it has been a challenging ministry in light of the political and socioeconomic struggles in the country, and he affirms that the congregants have overcome various challenges. He admits that the contemporary world faces serious adversities, such as natural disasters, the suffering of violence and injustices and conflict arising in the international political climate, which have all sustained a mindset that challenges the presence of God. Furthermore, despite rejoicing over the miracle of the new democratic South Africa, the nation continues to face the overwhelming problems of poverty, unemployment, corruption and crime. The combination, therefore, of international and national uncertainty and instability places pressurising demands upon smaller faith communities such as St Oswald's Milnerton. Ndungane urges the congregation to continue the good work it has already accomplished. He states that in recognising and acknowledging God's faithfulness over the past 50 years, the parish is urged to pursue its journey of faith, allowing God to shine his light in each one of them. Ndungane mentions twice that the congregants should not doubt or question the notion of God's ability or desire to demonstrate his loving kindness and grace toward their community. This favour is to be a shining light that reflects God's goodness to the broader community, and therefore Ndungane reaffirms the community of faith's identity as being valuable and significant to God. This encouragement is addressed in the sermon, and by emphasising identity because of who God is, Ndungane is able to reaffirm who the congregation has been called to be as well as how congregants are called to act and serve.

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The Preacher

Ndungane interchanges the use of pronouns from singular to plural and from first person to second and third person. In the introduction, in the second half of his sermon and in the conclusion, Ndungane uses the pronoun ‘we’ as an inclusive and integrated method to highlight that God’s participatory invitation is for all of humanity. Following the introduction, Ndungane explains how the light of God shines in all people, not just Archbishops and Archdeacons. He corrects the assumption that although it may be validated to think that God has chosen church leaders to be instruments for and channels of his grace and mercy, the reality is that God has included all of humanity. Theologically, Ndungane reflects his perspective based upon the insistence that every human being is made in the image of God. This theological reflection adheres to the notion that all human beings are valuable and have equal worth and status, despite what contemporary worldly standards dictate.

It is possible to determine a shift in the focus of the sermon, as the use of language changes from the pronouns ‘we’ and ‘us’ to the use of ‘I’ and ‘me’. This shift is a personal reflection that testifies to Ndungane’s individual encounters with God’s grace, particularly during times of great suffering, uncertainty and grief. He shares not only his past experiences, his unjust imprisonment on Robben Island and the loss of his wife, but he also shares accounts of the severe suffering of others. He describes his recent visit to the city of Hafun, in Somalia, in the immediate after-effects of a tsunami. Ndungane embraces interfaith dialogue and ministry amongst the local residents, displaying his solidarity with all human suffering. He compassionately gives voice to questions that are often suppressed in times of anxiety and despair, particularly those of a religious nature, and he reassures the congregation that Emmanuel, God, is with us and remains intimately involved in the journey of faith despite the overwhelming darkness.

6.4 ARCHBISHOP THABO MAKGOBA

6.4.1 Sermon 1: God

Sermon at the site of the minibus/train crash in Blackheath, Sunday, 29 August 2010

Blackheath is another non-white suburb of the Cape Flats, Cape Town. It is a low-income suburb and the community relies on public transport as its primary form of transportation. A mini-taxi is a small bus that may carry between 7 and 11 passengers.

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(i) Linguistic Reflections

The setting of this particular sermon contributes towards the format of the overall structure. The literary context integrates with the physical dynamics of the circumstances and, together, these function to give voice to the anguish and devastating loss experienced by the congregation. The sermon was preached at the site of an accident between a minibus and a train in Blackheath, Cape Town. The introduction is an address to the gathered community, standing at the scene of the crime.[883] The greeting "Dear friends" is combined with the pronoun 'we' to establish a sense of togetherness. Makgoba stands in solidarity with the grieving community. He uses imperative language to engage with the complexity of emotions and reflections of the day. Makgoba states, "We come here because we must", and emphasises that the congregation cannot avoid the diverse range of questions, feelings and responses to the accident that took place where they are gathered, five days ago. Yet, they do not stand alone, as Makgoba urges the community to accept that they are all gathered before God, and in honouring the children who tragically lost their lives, the space in which they are gathered has become holy ground. The introduction of the sermon highlights the possible feelings of the congregation, namely sorrow, loss, anger, resentment, and uncertainty. The process of naming these emotions is an acknowledgement of enabling the community to naturally feel and express their responses to this tragic event. Makgoba demonstrates therefore that this particular gathering, this particular moment, is not meant to be a search for answers but rather the sharing of experiences and responses to the accident.

The sermon contains a selection of definitive verbs that are repeated throughout the sermon; these include 'stand', 'weep', 'mourn' and 'listen'. These verbs work together with a collection of verbs that have religious connotations, such as 'pray', 'praise', 'serve', 'support' and 'comfort'. Makgoba primarily calls for the action of honesty and integrity, especially within the freedom God gives to each member of the community to express their feelings before him. As God is a God who listens, they are to be a community of faith, that trusts his concern and care and that is compassionate toward each other in pain and sorrow. Makgoba proceeds to urge the congregation to include all the participants involved in the accident in its prayers. He challenges the community of faith to pray for the taxi driver, the government officials as well as government workers, particularly in the field of medicine, health care and education. The ability to pray for peace and reconciliation is not an excuse for an unjust society, and therefore

[883] The accident was ruled a homicide case when the taxi driver was found guilty of ten counts of murder. See Cape Town Driver Guilty of Kids' Deaths. *News24,* December 12, 2011, https://www.news24.com/News24/Cape-Town-driver-guilty-of-kids-deaths-20111212.

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he promotes prayers for justice in South Africa, for equality and for a way forward that will alleviate the struggles of those suffer both politically and economically.

As Makgoba concludes his sermon, he intentionally gathers the congregants, reminding them that they are all together, including himself. He addresses the community of faith on this occasion with a spiritual reference, “Dear brothers and sisters in Christ, dear people of God”, as a final word of comfort that God listens to their pleas for justice and their lament for strength to endure. God hears their voices, he responds by leading them into the future, not a far off and distant future but the immediate future of tomorrow. In closing he reminds them of the metaphorical use of God’s love as a source of light that will lead and provide for them in the uncertainty and doubt of their own strength to continue in the overwhelming sense of their grief. Makgoba encourages the community of faith to trust that God is willing and able to lead them but that God also desires to journey with them and that, because of his compassion, they are not deserted.

(ii) Homiletical Reflections

God

The introductory paragraph demonstrates an essential attribute of God that enables the relational dynamics to occur between the community of faith, the preacher and God. This attribute is defined by God’s approachability. Makgoba states that the communal gathering at the site of the accident is intentional, “We come here, and stand before God, with our questions, our grief, our anger, our numbness, our disbelief that something so tragic could actually happen”. It could not be assumed that ‘standing before God’ is a possibility if God was not, to be considered a God who was approachable. Makgoba has therefore declared that God is not only approachable, but he has described this approachability as personal and intimate. God is willing and able to listen compassionately to those who draw near. The Archbishop invites the congregation to be human before God; he gives the community permission to honestly express all their emotions, to find courage to ask questions and express anger. This is the space that Makgoba calls holy ground. God desires to be with his people and to offer comfort to those who mourn and particularly those who mourn the lives of children in a tragic accident. Makgoba repeats the call to stand before God, “We stand before God and we weep”. God welcomes those who are vulnerable, frail and broken in their despair, and he compassionately reaches out as they draw near to God. Makgoba declares that this God is a God who willing to listen with care and concern, who is empathic toward human suffering and the anguish of death as well the complexities of grief.

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God is communicated as the Triune God, in which God gathers his people, those who suffer and mourn to comfort and strengthen them. Makgoba states that this God is a father who watched the death of his son on the cross, and the son of God, Jesus Christ, is the incarnate God who reflects the will of God for all humanity. The Holy Spirit is the source of God's life within all people; the Spirit listens to the petitions of the community of faith to counsel and comfort them. Furthermore, God is able to embrace human suffering and all of the complexities of grief and tragedy. God has created life and God knows the suffering and limitations of human frailty. God is also a God of healing and transformation, who ministers to the faith community in empowering them to administer forgiveness and reconciliation. Makgoba addresses, however, the role of social justice within the faith community and asks the community to seek God's wisdom and insight into these circumstances and for all those in South Africa as the nation seeks to deal with overwhelming senseless acts of violence, crime, abuse and manipulation. God is the source of mercy and grace that will lead South Africans towards fulfilling the miracle of a new democratic society. Makgoba assists the community with an omnipresent God who is not bound by the notion of time. God was there, centuries ago with Rachael, listening to her as she wept; God is present with the community of Blackheath, as they weep, and God will lead and guide this community, as he is willing to guide the nation of South Africa, towards a healing and transforming future.

The Biblical Text

There is no apparent text for this sermon. However, Makgoba mentions or makes reference to four specific biblical texts. It is uncertain whether the congregation that is gathered for the service is familiar with these texts, yet he places them in the sermon to validate the essence of a God who is approachable and compassionate in an intimate and relational manner. The first text is referenced from the Old Testament, Jeremiah 31: 15. The mourning of a mother, Rachael, is communicated as an intentional expression of solidarity, as Makgoba seeks to demonstrate the relevance of Scripture. As Rachael was comforted by a God who listened to her cry for help, so too did God hear the lament of the nation of Israel. Makgoba seeks to give evidence that all those grieving at the sight of the accident, all who stand before God, will not only be heard but comforted too. He suggests that South Africa as a nation should draw near to God and, therefore, he suggests that the community of faith should not stop praying for the nation. Makgoba does not suggest that South Africa is like Israel, nor that those who are grieving representations of Rachael, but rather that it is God who acts in a similar manner to those who cry out to him. His mercy reaches out to those who suffer. The mention of Lazarus[884] therefore evokes the story in which Jesus demonstrates grief as he weeps for the loss of

[884] John 1: 1–37.

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Lazarus's life. Jesus, as God incarnate, cries with humanity and shares in the bereavement process when there is death. Again, Makgoba uses this biblical text to highlight the closeness of God's compassion with the congregation.

The mention of tears ceasing is a reference to Revelation 21: 4. This is not only a reference to a futuristic hope but rather to the revelation of God's presence with his people. It is a journey that unfolds with God's presence and participation in history. The community in Blackheath is reminded of a God who is not limited by time or space, but who is also in the present, unfolding his will for humanity. This is emphasised by the third biblical text from the Sermon on the Mount in Matthew 5. The comfort of God is at hand, for those who draw near. Makgoba concludes this sermon with an encouraging return to the biblical text found in Jeremiah. This time, Makgoba states that a time will come when the weeping will turn into joy, reflecting God's healing, and will be a testament to God's transformation in the community, which will once again find new life despite never forgetting the tragic event of this accident. The accident is not to be viewed as an ending, but rather as a new way of being, one that learns to embrace life and death.

The Congregation

The sermon addresses a group of mourners who have gathered five days after the horrific accident in which schoolchildren were killed. There is confusion about the incident, as the taxi driver is reported to have overtaken cars in line at a railway line crossing. In the apparent rush to get across the railway line, the taxi was hit by a passing train. The trauma of an event such as this creates a wide range of emotional responses. Makgoba's response to a community in such turmoil and pain is to preach at the site of the accident. He goes to meet with the grieving congregation and to take them good news; this good news is to know that God is with them and that they do not grieve alone. This approachable God embraces all their emotions and stands together with them. This is the comfort that this community of faith needs to hear. Yet Makgoba continues to not leave the congregation in its state of bereavement, but to guide members towards a future of healing and wholeness. This future does not have to begin in years to come, but it may take place as they seek to pray for the grace of God's healing, which will restore the community, engage with social justice and impact on the further needs of the community and the country. The congregation has been seen and acknowledged not just in the sermon but in the manner in which the sermon is physically brought into the space of liminality and this proclamation offers the opportunity to be present in the moment and to participate from a place of woundedness. The sermon points towards a possible future by offering an alternative reality, one in which God participates and journeys with the community of faith.

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The Preacher

Makgoba offers his compassion and comfort rather than seeking to fix the problem of pain or remove the suffering of grief. He acknowledges the wide range of emotions and he is unafraid to name all of them. He demonstrates his willingness to stand together with the community members, as they stand before God. As he suggests that God is approachable, he strives to witness his own approachability. He never once mentions the status of his role as Archbishop, nor does he even mention the role of the Church. He decides to rather address the congregation as family members and friends, and initiates the comradery of being together and sharing the pain and suffering. He concludes the sermon by reminding each member that they are the body of Christ. As the preacher, he wants to create a sense of unity that is sustained by the vulnerability of human frailty, not to evoke the divisions of anger and retaliation. He unashamedly mentions social justice and the need to address inequality, but his focus is to turn to God as the source of all grace, wisdom and discernment. He therefore repeats himself, by reminding the congregation to seek God as an ever-present and comforting God.

6.4.2 Sermon 2: The Biblical Text

Patronal Festival of St Dominic's, Hanover Park, Cape Town, as the parish celebrated its 40th anniversary, on 4 August 2013.

Hanover Park is a Cape Flats suburb in Cape Town. It is a parish that was established during the Apartheid era as a result of racial segregation.

(i) Linguistic Reflections

The introduction begins with a call to give thanks to God for his faithfulness to the faith community and particularly for God’s provision for St Dominic’s during adversity and the unsettling times throughout South Africa that have impacted many communities, such as Hanover Park. Makgoba expresses his gratitude towards the parish for its willingness to journey with God and for enduring radical changes in their community over the past 40 years. The introduction therefore is a celebration that acknowledges the difficulty of a developing young parish that has been resilient and persevered. Makgoba uses this opportunity to remind the parish that the past 40 years is an inspiring accolade to sustain their faithfulness and to continue to strive towards being a community that lives with the reality of a future hope, one that is present amongst them not simply as an ideal wish of the future, but a tangible expression of the present moment.

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The introduction leads straight into a discussion of two of the three readings for the day.[885] This includes the Old Testament reading and the Gospel reading. The combination of these two readings highlights a central theme for the sermon. In both instances, Makgoba uses creative language to describe the biblical texts; he expands on the use of metaphorical language when he explains, “The gospel account gives us a wonderful story and picture that I want to unpack today”, and “Our Old Testament reading, from the prophet Hosea, paints the most wonderful picture of God as our tender parent”. The word ‘wonderful’ has been repeated as an expression of the awe and reverence that is discovered through these metaphorical images that describe God. Makgoba invites the congregation to be ‘filled with wonder’ as they discover the joy of God’s nurturing and supportive nature. The Archbishop then proceeds to use a contemporary metaphorical example, familiar to many Capetonians, the well-known parenting habits of Egyptian Geese. These geese are common throughout the Western Cape province and use the diverse natural environment to breed. The male and female geese are partnered for life and every year return to the same place to breed. Makgoba has decided to use this contemporary metaphorical example to connect the two biblical texts with the relevance of God’s consistent faithfulness in teaching and instructing the faith community that it may grow and become mature in faith.

Makgoba introduces the role of education as a means for the faith community to support this notion of growing and developing the community members of Hanover Park, and participating with God in nurturing, guiding and building each member in a supportive and integrative practice. He states, “[E]ducation, in its broadest sense, is what we most need – the nurturing of individuals and communities, so we may keep on growing as part of the true vine, Jesus Christ, so we can bear fruit that will last”. In a circular fashion, Makgoba reunites the introduction with the conclusion as emphasises the biblical texts, and he summarises his focal point. True treasure, Makgoba states, is about recognising and gaining the insight to perceive what defines wealth. Economic wealth is one aspect of the abundant resources that God blesses his people with. The ability to grow and develop relationships in the community is a valuable gift that connects each member and ensures that all needs are acknowledged and that, together these needs are pursued and addressed collectively. Makgoba therefore concludes with the creative use of personification as he states, “You are God’s great treasure in Hanover Park!” The community is an expression of God’s generous and gracious faithfulness and Makgoba urges the parish of St Dominic’s to continue to remain faithful and obedient.

[885] Hosea 11: 1–11; Colossians 3: 1–11 and Luke 12: 13–21.

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(ii) Homiletical Reflections

God

God is a faithful God as he provides for those who depend upon him. Makgoba describes God's provisions as the essential supportive and nurturing elements that a caring guardian would provide for the community or family. These include endurance, courage, instruction and perseverance. The steadfastness of God is displayed through the historical journey of the parish of St Dominic's and the congregation is invited to reflect and give witness to these gracious acts of God. A Christological perspective is described as an exemplified manner by which Jesus teaches and instructs his followers to live. It is rooted in the knowledge of the love of God and applies an integrated approach to life. Makgoba is able to demonstrate how the life of Christ displays an interpersonal relationship with self, God and other members of the community. This broader understanding of meaning and purpose relies on the wisdom and insight that God reveals to those who seek him and desire to invest in all areas of life. This may be interpreted as wealth that is not limited to economics. God extends an invitation to the community of faith to be a community that may reflect his wisdom and understanding; this is described by Makgoba as the call to be light and salt to the world. God is thus a participatory God. It is also assumed that God is a God who gives revelation to his people in order that they may not only seek after his ways, but may be encouraged and supported by God. This is described by Makgoba as an engaging and nurturing relationship.

The Biblical Text

Two of the set readings for the day give this sermon structure and form. These include Hosea 11: 1–11 and Luke 12: 13–21. The third reading, Colossians 3: 1–11, contributes towards a Christological perspective of how to live in a manner that is honouring God. Makgoba does not mention the reading from Colossians, but it supports the theological reflection that Christ demonstrates a new way of being and operating in the world. Christ offers a new perspective of wealth. This perspective demonstrates God's inclusive, compassionate and nurturing love for all people. The Archbishop selects the guardianship metaphor from the Old Testament reading in Hosea as a central theme upon which to focus. This creatively unites the Gospel reading in which Luke retells one of Christ's parables that addresses themes of wealth, greed and generosity. Makgoba uses these readings to ask the congregation about the values and practices they have as a faith community. He does not deny the significant contribution that economics makes to the wellbeing of the community, but the focus on financial gain is questioned by Makgoba, who asks the parish to reflect upon the past 40 years and to recognise the places and relationships where they have invested their time, resources and energy in the Hanover Park community. As a wise parent, God instructs the community of faith

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with revelation and wisdom, as well as through the example of the life of Christ, to seek the wellbeing of all members of the community. This way of life will contradict the tendencies of selfishness that includes greed, independency and accumulation of resources for self-gain. Makgoba suggests that this process of instruction, guidance and nurturing is an intentional form of education. The faith community of St Dominic's must continue its role in educating the community in a broad sense of the word that includes formation and enlightenment. This is an inclusive and integrated approach that is not limited to the role of spiritual instructor but is concerned with educational institutions, after-school programmes such as sports and recreational activities, holiday clubs and feeding schemes, youth organisations and local government initiatives. Makgoba refers to the biblical text from the Gospel of Matthew,[886] where the teaching of Jesus calls his follows to be a community of light and salt. These two elements act as transforming agents. In his conclusion, he urges and encourages the community to recognise their ability to be used by God in education, nurturing and discipleship for the improvement and wellbeing of the entire community and thus they are able to reach out and invest in serving the community as God has called them.

The Congregation

The congregation is affirmed and praised for the ministry that has reached out beyond the Church and into the community. Their struggles as South Africans over the past 40 years are acknowledged, as is the will to persevere and overcome adversity. Makgoba recognises that the parish is a fairly young parish and that its history has not been one of ease. It has endured challenges and struggles of a political and socioeconomic climate of instability and uncertainty. He commends the parish of St Dominic's for its resilience and determination, and he praises them for their faithfulness in seeking God's discernment and will for the community. As they have participated in the past, the Archbishop urges them to continue to seek to make a difference in the community by reaching out to young people, in particular, and assisting them with education. He recognises the need for ongoing development and nurturing of the youth.

The Preacher

Makgoba is a promoter of education. He recognises the need to address the disparity in educational systems that are not only restricted to institutional structures of schools and universities. These are more inclusive in their practices and approaches and seek to nurture an integrated process of formation for the lives of young people. He acknowledges that the youth in communities such as Hanover Park have faced discrimination, segregation and limited resources, and that these have been challenges to their ability to grow and develop as

[886] Matthew 5: 13–16.

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interdependent members of the community. As a priest, Makgabo is concerned with equipping the congregation to continue with the work that begun in their community since 1973. He seeks to affirm them and encourages them, but he is realistic in his approach and challenges them to face their obstacles and to recognise the possible barriers. He reminds them of their faithfulness to God as they have strived to be willing and able to serve the community. He instructs the congregation to seek God's provision for them and to be open to finding their source of strength in God. Makgoba not only presents himself as a priest but also as the Archbishop. He demonstrates his leadership responsibilities in sharing the Province's vision, which highlights the needs for education. Furthermore, Makgoba expresses his gratitude and appreciation for the congregation's support of both diocesan and Provincial programmes and ministries. His gratitude is used to urge the parish to continue to serve the community and to remain steadfast in their ministries within Hanover Park, with an intentional focus on the needs of the youth.

6.4.3 Sermon 3: The Congregation

Saint George's Cathedral, Cape Town, on 9 September 2012, following a visit to Marikana, and the 'Towards Carnegie 3' Conference[887]

The Marikana Massacre occurred on 16 August 2012 in North West Province, on the 25th anniversary of a national miner's strike. South African security forces killed 78 mine strikers who protested in two nearby locations. The 'Towards Carnegie 3 Conference' was a planning conference to discuss strategies that could address the poverty crisis in South Africa and to confront the social injustices and inequality experienced by those living in South Africa.

(i) Linguistic Reflections

The theme of human communication is a central focus of this sermon, with a particular emphasis on listening, seeing and speaking. The opening sentence is a quote from the Gospel reading set for the day, "He even makes the deaf hear and the mute speak".[888] Makgoba proceeds very quickly in his introduction, to present his concerns that require immediate attention. Two contributing events have precipitated these concerns and both are mentioned in the opening paragraph, namely the Archbishop's visit to Marikana in the North-West

[887] 'Towards Carnegie 3' was a national conference held within the first week of September 2012. The University of Cape Town and the National Planning Commission were combined hosts. The aim of the conference sought to discuss and evaluate strategies to address the urgent needs pertaining to poverty and inequality within the South African context. This conference was essentially a platform that sought to lead towards the third Carnegie inquiry. See "Towards Carnegie 3," South African Government, August 24, 2012, https://www.gov.za/towards-carnegie-3.
[888] Mark 7: 37.

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province and his attendance at the “Towards Carnegie 3 Conference”. The visit to the North-West province included Makgoba’s participation in meetings to find a resolution to the aftermath of the Marikana Massacre, less than one month before. The introduction is a reflection on the ongoing concerns for the South African context, rather than feedback in a report style. The introductory paragraphs therefore act as nuances guiding the congregation as a preparation for the manner in which Makgoba, as the preacher, wishes to address these pressing concerns. Makgoba states that the three functions of listening, seeing and speaking require action and intentionality. God has called all members of the faith community to no longer avoid or ignore the nation’s crisis with poverty, unemployment, crime and social injustice. He highlights that the solutions to these challenges do not rest with government alone but require community participation. The congregation is thus urged to listen to the voices of the disempowered, to recognise the needs of those within their community and to speak on behalf of those who have been silenced.

The demonstrative phrase, “This is our problem”, articulates the Archbishop’s emphasis that solidarity with those who suffer is an inclusive approach. He is assertive in addressing the need for the community of faith to find freedom in expressing generosity, to be liberated from the fear of silence and to be courageous in proactively seeking solutions to immediate challenges. Furthermore, Makgoba insightfully answers the plausible questions of the congregation that may express an attitude of doubt or helplessness. He instructs the congregation to seek the wisdom and discernment of God, as they desire to be involved and as they express an attitude of willingness to be used in addressing community problems. The conclusion, therefore, is a not only a repeat of a quote from the Gospel, “He even makes the deaf hear and the mute speak”, but it also becomes a prayer that begins with, “May God help us all, who are so often so mute, to open our mouths and speak out”.

(ii) Homiletical Reflections

God

The Archbishop demonstrates that God is a God of transformation. Makgoba highlights that God brings holistic healing to members of communities. God longs to heal physical ailments as well as spiritual and emotional wounds. God is therefore portrayed in this context of the sermon as a God who desires social justice and seeks to establish, through willing participation, human dignity and self-worth that is expressed through human rights, equality and justice for all. God has equipped the Church with a voice with which to address such adversities, and Makgoba states that it is a prophetic voice, as it seeks to speak with wisdom and insight into the context of the problems and not simply blame, excuse or justify reasons

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for the existence of such challenges. God calls the community of faith to be proactive as those who minister justice and reconciliation are God's agents of change. God is a God who provides the necessary skills in order for the Church to fulfil its vocation; this includes wisdom and discernment, as well as insight, courage and compassion, so that the actions of the Church reflect solidarity with those in pain and empathy for those who suffer. These actions also reflect God's heart of love and kindness for the community.

The Biblical Text

Following the traditional Anglican liturgical order of service, four readings are set for the day. These include Proverbs 2: 1–8, Psalm 119: 129–136, James 1: 17–27 and Mark 7: 31–37. Each of these readings reflect the notion of listening, seeing or speaking, particularly in recognising and acknowledging the injustices experienced by minority groups, and on behalf of those who have been silenced. Furthermore, each reading suggests that the pursuit of wisdom is a Godly-inspired discipline and that the search for wisdom and discernment, in light of the willingness to strive for equality and social justice, is to be commended. Makgoba uses this concept of repetition as he repeats the biblical notions of transformation. The biblical texts compare life without God's healing and redemption with the life that seeks God's restoration. The physical qualities of hearing, seeing and speaking are compared to spiritual practices, and Makgoba unites the two functions with a request that the congregation gathered at the Cathedral, in Cape Town, desire healing and miracles for a holistic and integrated approach to life. This approach will demonstrate God's gracious acts of transformation throughout communities in South Africa, as the Church seeks to be a Godly agent of change.

The Congregation

The Cathedral of St George's Cape Town is the official 'home' of the Archbishop. It is the parish to which the Archbishop will attend should he not be attending any other congregation on a given Sunday. This is reflected in the manner that Makgoba has designed his sermon. It contains personal reflections, vulnerability and honesty. He shares his homecoming with the congregation, as he returns from an emotive time away. The congregation demonstrates the unique sense of belonging that all members of the Christian community share, which is emphasised in the unity of the Anglican Communion worldwide and displayed at a local parish level. The sense of being the family of God is not simply a metaphorical description of a notion but of a reality and, on a local level, it is the parish that invites community members to belong to the family. This incorporates the notion of belonging to a wide union of members throughout the world but embodies the concept of the family of God in order to enable it to be an encounter. Makgoba, as the Archbishop, resides at the Cathedral, and as he travels so often, the Dean of the Cathedral acts as the priest in charge of the parish of the Cathedral. Makgoba

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does not respond as a guest preacher, but rather as a priest who is actively a member of the parish. He shares with humility and vulnerability his experiences, including his disappointments and his resilience in hoping for change and transformation in South Africa. He urges the parish to use the gift of the prophetic voice and to stand with him, in addressing the needs of all those who suffer.

Makgoba is pastoral in his sermon, as he encourages the congregation but, at the same time, he is willing to challenge them. It is no longer acceptable that the tensions that exist in the country are overlooked, and he states that it is no longer the responsibility of the government alone to make a difference. He urges the congregation to review their role in actively playing a participatory and proactive function in society. Makgoba has, therefore, demonstrated that the congregation of the Cathedral is faithful and willing to engage in social justice. As the Cathedral of St George's is the Archbishop's home, he longs for it to reflect his ministry and, under his leadership, the parish will raise its voice to the injustices that exist, not only in the city of Cape Town, but in the South African context.

Makgoba repeats the phrase "brothers and sisters in Christ" to emphasise the congregation's identity, reminding them of their family, and the sense of each member belonging to a greater and wide family. It is the responsibility of each member to be aware of the needs of each other and as a family to stand together in and through adversity. He is urgent in his message, and highlights need to respond immediately. He states, "Therefore, this is not a message of doom – it is a call to wake up and act".

The Preacher

Makgoba as the Archbishop demonstrates a leadership role in his sermon. He preaches to convince the congregation of their responsibility to act in ways that will address social injustices through the country. He gives an eyewitness account of all that he has seen, heard and experienced about the extreme poverty, the fragile community life in many parts of the country and the tensions growing because of the existing disparity in resources. As a passionate leader, he strives to encourage and motivate the congregation, yet as a priest he is also aware of the responsibility that is associated with the identity of the congregation as brothers and sisters in Christ. He ushers the congregation towards God's ability to lead and guide them, in reminding the congregation that God provides the necessary wisdom and insight to face and overcome such difficulties.

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6.4.4 Sermon 4: The Preacher

24 June 2012 at a service to celebrate the 90th anniversary of the founding of the Diocese of Johannesburg.

The Province of the Anglican Church in Southern Africa is divided into regional areas known as dioceses. Parishes in the Gauteng region of South Africa, belong to The Diocese of Johannesburg.

(i) Linguistic Reflections

Makgoba has structured this sermon in a very practical manner as it flows logically according to three periods of time, namely past, present and future. The introduction and the conclusion encapsulate God's faithfulness throughout this timeline as Makgoba demonstrates his perspective on the theme, "Christ's Ambassadors". After a formal greeting, a word of appreciation and a personal note of reflection, Makgoba addresses the notion of God's faithfulness in terms of God's provision and protection during turbulent times. He does not directly quote any biblical text, but rather he refers creatively to biblical metaphors found within the texts, for example the call to be 'light and salt', the experience of a 'storm-tossed boat' and the identification as 'Christ's Ambassadors'. The Archbishop assumes that the congregation is either familiar with the biblical texts, or that the congregation is open to make their own relevant associations to the metaphorical use in the sermon. Makgoba uses the biblical metaphors to open up new meaningful opportunities rather than to restrict old notions of understanding God's faithfulness, particularly in times of adversity.

The natural progression of the sermon flows logically from a focus on God's faithfulness to the faithfulness of past and present leaders, who have courageously lead the Diocese of Johannesburg through many difficult and overwhelming times, and remained determined to stand firm in their faith and seek to make a difference by leading with integrity and transparency. Makgoba inherently proceeds to acknowledge the many members of the faith community who have contributed to the wider ministry of the Church, through the role of leadership in business, education, politics and social services. His acknowledgement also expresses gratitude towards these many unnamed parishioners who have demonstrated their faith through acts of Christian virtue. This section of the sermon, the reflection in looking back and acknowledging the past, is once again reframed within the context of God's faithfulness.

The shift towards present-day challenges and difficulties is introduced by a question and answer. Makgoba addresses the way in which the congregation is to remain faithful in the new democracy, which has brought about a freedom that requires accountability and responsibility.

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The current South African context is faced with an increase in poverty, high statistics of crime and violence and the rate of unemployment has soared. Makgoba thus asks, “What is our answer? It is that we should all be ‘ambassadors for Christ’”. This includes striving to implement both the spiritual and social gospel, where the characteristics of God are displayed in the actions of Christian service. It is about intentionally building relationships within the community that will address the suffering of those in need. These relationships will reflect the way of Christ, in that there is solidarity with the marginalised and the gracious and generous giving of resources.

Makgoba concludes that in remembering the faithfulness of God in past events, and in acknowledging the new challenges God is calling the faith community to overcome, this will lead to a possible future filled with hope and purpose. The Archbishop reminds the congregation that as it retells the diocese story as a journey that reflects God’s commitment to the community and the country, the Church will be encouraged and motivated to move courageously into the future with confidence.

(ii) Homiletical Reflections

God

The central theme of God’s faithfulness is proclaimed as a message of good news for the Diocese of Johannesburg as it faces overwhelming challenges in the new democratic South Africa. God’s faithfulness is expounded upon from biblical accounts in which followers of Christ, namely the disciples and Paul, endured extreme opposition, suffering and near-death experiences, and their only source of hope was found in the grace of God’s strength. God is therefore portrayed as one who does not abandon his followers and despite the fear of present circumstances, the past demonstrates God’s faithfulness for protection and safety. This security is found in God’s grace, not in the overt change in circumstances. God is a supporter and an encourager who demonstrates his power not only in physical strength but in the inner transformation of his followers’ perceptions of the manner in which they view the world and bring about healing in relationships. God is proclaimed as a God of reassurance and it is this source of comfort that equips the community of faith to persevere and endure with a mindset that seeks to participate with God and a journey towards a hopeful and fulfilling future. Furthermore, it is communicated, without using words, that God is trustworthy and Makgoba is able to conclude that this is what it means to be an Ambassador, a representative of Christ.

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The Biblical Text

The readings set for this Sunday have demonstrated that God remains faithful to his followers as they commit themselves to persevering through hardship. These readings also indicate that the blessing of God's gift of his presence does not equate to the removal the pain and suffering but rather God empowers his followers to endure and to overcome such challenges. The two New Testament readings both include the elements of fear, insecurity and doubt, which display the frailty of humanity. Makgoba uses these elements to connect with the congregation, as they face yet another series of challenges. Human life is filled with many challenges and Makgoba allows the biblical text to demonstrate how it is possible to give voice to these uncertain times. However, expressing the vulnerability of human experiences is a way that leads towards God. God is portrayed in these texts as a God who both listens and acts on behalf of the faith community. It is this trust in a faithful God, particularly in times of great adversity, that enables the community of faith to become Ambassadors of Christ. This metaphor is substantiated with another two biblical metaphors in which the members of faith are called to be both light and salt to the world around them. The metaphor opens up the question of how it is possible to make a difference and transform the lives of the community, as salt and light are agents of change, changing flavours and changing sight. Makgoba uses the narrative of the disciples and Paul to answer this question through the first metaphor, to be a representative, 'an Ambassador', in testifying to God's faithfulness through obedience and willingness to serve one another with loving kindness and generosity.

The Congregation

This sermon is preached at the celebration of the 90th anniversary of the Diocese of Johannesburg and it is therefore a gathering of all the local parishes of the diocese. Those attending have gathered to celebrate the journey of the diocese, which has overcome many challenges, and to witness God's faithfulness to the parishes who collectively form this diocese. The sermon is preached as a marker of a poignant event in which 90 years is celebrated as sign to demonstrate God's faithfulness. As the many parishes gather together, so Makgoba acknowledges the great challenges each parish is faced with and the need to overcome yet again.

The Preacher

Makgoba as the preacher plays two important functions in this sermon. The first is to connect with the congregation that has gathered, as he shares his personal journey with the diocese and reaffirms his sense of belonging to them. The second function is to detach from the congregation, and as the Archbishop whose home parish is in Cape Town, he removes himself from the diocese in order to affirm and encourage. This paradoxical movement of belonging

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and not belonging functions as a mean to permit the Archbishop to identify with the Diocese of Johannesburg and to build a sense of identification.

The use of the Heidelberg method to analyse the 12 selected sermons reflect the results of linguistic and theological outcomes. These include the use of introductions as mean to announce the sermon's focus and acts as a guide towards the direction the preacher intends the sermon to flow. The conclusion serves as a summary to substantiate the main concerns and to highlight the points raised in the introduction. There were four dominate linguistic techniques that were evident in the results, namely temporal factors, figures of speech, pronoun usage and open questions proposed. These will be discussed in more detail in Chapter 7.

Theological reflections followed the guideline of the Heidelberg Method that identifies four instrumental engaging dynamics including God, the biblical text, the congregation and the preacher in the structure of the sermon. The correlation of between linguistic techniques and theological reflections is illustrated in Tables 7.1 and 7.2 in the following chapter as a summary of the findings. These tables highlight the significant results and demonstrate how key elements contribute towards the practice of preaching as a communicative event.

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CHAPTER 7: PREACHING AS HOMECOMING IN SOUTH AFRICA

7.1 INTRODUCTION

The results of the Heidelberg sermon analyse of the 12 sermons in Chapter 6 are reviewed in this discussion chapter as a representation of the findings which will lead to the conclusions of this study. An in-depth analytical approach is pursued in this chapter to thoroughly demonstrate how the linguistic techniques and the theological reflections within the framework of the sermon structure assists with the practice of preaching as a communicative event.

7.2 THE SERMON STRUCTURE

The Heidelberg method of sermon analysis[889] highlights the important linguistic devices that contribute towards assisting the listener in engaging with the preaching event. As an in-depth analytical process, it addresses the need to examine the structure of the sermon, and places intentional focus on both the introduction and conclusion as directional sermon sections and movements to evaluate the sermon's overall objectives. Venter and Bang[890] have explored the shifting millennial developments in homiletical practices and research, and have noted that Pieterse and Vos[891] have contributed specifically to the inquiry of the structure of the sermon and explored how the use of language, particularly imaginal language, has contributed to the congregation's interpretation of meaning. Furthermore, the role of movement in the sermon is an essential element of the preaching process.[892]

Ogilvie[893] has stated that the introduction acts a compass and points the sermon in one direction. It may also be a used as a measurement of effectiveness, as the introduction outlines the overall aims and objectives of the sermon. He has described the introduction as the space for adjustment and processing, in which the congregation has the necessary time permitted to gain perspective for what is about to take place and has highlighted the sermon as a participatory event rather than an informational monologue. [894] The introduction is thus not a simplistic overview or summary of the sermon, but an invitation that is extended towards

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[889] Johan Cilliers, *God for Us? An Analysis and Assessment of Dutch Reformed Preaching during the Apartheid Years* (Stellenbosch: SUN PReSS, 2006), 8.
[890] C. Venter and S. Bang, "The Inductive Form of Preaching: An Exploration and Evaluation," *Skriflig* 39, no. 1 (2005): 81.
[891] The homiletical inquiry into preaching as a practice of integrity, imagination and hope has become an international discussion that has encouraged the participation of South African homileticians, including Pieterse, Vos, and Cilliers. See *Preaching as a Language of Hope*, eds. C Vos, L Hogan and J Cilliers (Pretoria: Protea Book House, 2006).
[892] Venter and Bang, "The Inductive Form of Preaching," 83.
[893] Lloyd Ogilvie, "Introducing the Sermon," in *Handbook of Contemporary Preaching,* ed. Michael Duduit (Nashville: Broadman Press, 1992), 176.
[894] Ogilvie, "Introducing the Sermon," 177.

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the community of faith to encounter the good news as it is proclaimed in the presence of the community. The intention of the introduction is to creatively open the possibility for the mystery of faith to take place; this mystery includes the participation of a sovereign and inclusive God and the revelation of his presence to inspire, redeem and reconcile all members of the community of faith. The conclusion of the sermon should not be recognised as an outcome of the introduction, nor as a solution to the possible problem presented in the introduction. The conclusion may rather be perceived according to the expectations raised in the introduction, and the sermon therefore becomes a more integrated communication event that draws the congregation into a plot that has unfolded in its presence, and permitted space for an encounter with the message of good news as it relates to the congregation's present circumstances.

7.3 WORDS AS UNITS OF ENERGY

The early Christian community of the first century was strongly influenced by the Jewish understanding of proclamation, and the preaching and teaching that took place in synagogues.[895] Rabbi Sinclair[896] has explained that contemporary society would gain valuable insight in remembering that the traditional Hebrew perspective of words as units of energy to create, sustain and bless life. The Jewish word 'davar' has been understood to have a double meaning; not only may it be translated as a 'word', but also as a 'thing'. As the Rabbi[897] has explained, this provides a complex and multi-faceted understanding of the Jewish worldview. In the first book of the Torah, the book of Genesis, God spoke the world into being. God is, therefore, both the creator and sustainer of life. There is a deeply spiritual connection between a word and its essence. Although there are human limitations to creating and maintaining life, there is essentially the human attribute to make meaning and purpose through various forms of communication. Words contribute towards the orderly function of making sense of the world. Human experiences, therefore, are articulated as expressions to give meaning to encounters with other members of the community and the events that take place within the community. The human need to understand and interpret life's experiences is communicated through words. Rabbi Sinclair[898] has stated that it is essential to retain the fullness and depth of words and their association to possible meanings as a habitual practice of restoring and reconnecting the interrelationship that exists between the energy that words convey and the meaning that they portray.

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[895] See Chapter 3, section 3.2.
[896] Rabbi Julian Sinclair, "Davar", *The JC*, November 5, 2008, https://www.thejc.com/judaism/jewish-words/davar-1.5953.
[897] Sinclair, "Davar."
[898] Sinclair, "Davar."

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It is this contemporary practice of reviewing the meaning of words that preachers in the South African context can use to enable a more effective spiritual and social expression of the good news to communities. In many of these communities, there are strong affiliations to words that have positive or negative connotations, such as the words 'black' and 'white'. Tutu has explained the reality of the South African struggle with colour and the immense and immediate response that these words provoke. He has quoted Mandela's praiseworthy dedication to Trevor Huddleston, "No white person has done more for South Africa than Trevor Huddleston".[899] Tutu had wrestled with the fact that Mandela chose to use the word, 'white' to describe Huddleston, rather than any other descriptive adjective such as 'Christian' or 'English speaking' to refer to Huddleston. Tutu finally concludes that Mandela was accurate in selecting the word 'white', because the historical period of Huddleston's ministry was defined by racial colouring. The colour of an individual's skin determined everything from education to employment and travelling rights, and thus the very fact that Huddleston was white defied the myth held onto by many black South African citizens that all white South African's were inhumane racists. According to Tutu, the colour of Huddleston's skin did impact the country and it served as a sign of hope and justice, that his kindness and compassion could be evident in a multi-cultural and diverse country such as South Africa. This message, however, needed to find a voice through the insight of a leader such as Tutu. It was his voice that declared a new way of seeing colour, a way that acknowledged the pain and suffering of racial segregation but that offered a new, hopeful perspective on reconciliation and restoration.

The sermons analysed in Chapter 6 have revealed that the three Anglican Archbishops have selectively used words to convey very specific messages of meaning. During such turbulent and changing times of their ministry, the need to establish a sense of belonging has been created through a sense of solidarity. As the trustworthiness of political leaders has been questioned, particularly in the media and in legal allegations, and with reference to corruption and misspent finances, the members of the Church have needed to hear messages of trust, accountability and transparency. Church leaders may not appear to be separated by status and wealth; rather, messages must be communicated that display the notion of servant leadership, a value that endorses solidarity and hospitality. There has been a growing contemporary need, therefore, for messages that are not only cognitively communicated, but that can be experienced and embodied. The selected sermons in Chapter 6 have revealed

[899] Desmond Tutu, "The Man who Changed my Life," *Cape Times,* June 17, 2013, https://www.iol.co.za/capetimes/the-man-who-changed-my-life-1533199.

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effective ways in which solidarity has been portrayed and communicated to congregations, particularly during times of great sorrow, grief and confusion.

The Archbishops' sermons have demonstrated that there is an overt sense of how the use of alternating pronouns has conveyed contextual meaning to the congregation. On the one hand, the first-person plural form of the pronoun 'we' has been used to create a sense of solidarity with the members of the congregation. This has underlined the theological belief that all of humanity has been made in the image of God and thus that all human beings are of equal value and worth. The pronoun 'we' therefore assumes a sharing of humanity, and promotes inclusion, unity and belonging. Furthermore, it substantiates the theological premise that the community of faith, is an expression of belonging. The metaphorical reference to the family of God suggests that each member is a validated member of the family or, as described in the New Testament, the body of Christ, and that all members form an essential part of this body. This is demonstrated in the institutional structure of the Anglican Church, where function is promoted rather than position, status or leadership. Each member is essential to the healthy functioning of the body. Another important aspect that rests upon the notion of being made in the image of God is the concept of hospitality. This extends beyond the form of welcome and offers a mutual reciprocity and exchange of equality. Nouwen[900] has described this as the process by which space is created in order for transformation to take place. It is essential to notice that change occurs in the relational space that is not influenced or dominated by one side. Instead, the space offers a place for being present and open to new possibilities of being, particularly being together despite differences.

On the other hand, however, the second-person plural pronoun 'you' is used to separate the preacher from the congregation based upon a deep level of respect. The preacher has deliberately taken a step back from the congregation and has created an intentional space, as an act of respect. It is this space that silently communicates a separation in which belonging is not pursued and the preacher stands alone. This distancing in the sermons may be able to demonstrate how preaching can hold the unknown and does not seek to find answers to difficult, painful and emotional questions. This has been recognised in the preaching of all three Archbishops, particularly when invited to a parish as a guest preacher. It has been out of respect and sensitivity that the Archbishop has displayed the unwillingness to state that he could possibly understand or determine the level of the congregation's pain, because of his

[900] Henri Nouwen states "Hospitality means primarily the creation of free space where the stranger can enter and become a friend instead of an enemy. Hospitality is not to change people, but to offer them space where change can take place. It is not to bring men and women over to our side, but to offer freedom not disturbed by dividing lines". See Henri Nouwen, *Reaching Out: The Three Movements of the Spiritual Life* (New York: Image Books Doubleday, 1986), 71.

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awareness of the uniqueness of the parish's context. Preaching holds the silent spaces that do not assume or presume that it should or could express the deep wounds of those who suffer. It has been evident through the process of the Heidelberg method that language can be used to witness the 'other' and serves as a means to bear testimony to the congregation's experiences. It does not always have to be one of misery or despair, but even a moment of celebration in the South African context often includes a journey of hardship and adversity. The preacher is therefore careful not to identity with the intensity of the journey but rather to paradoxically stand in solidarity by offering a distancing in the preaching through the selection of the language that is used. Nouwen[901] has suggested that this process of witnessing is recognising the attempt to avoid the temptation to fix problems or find solutions; real courage is expressed in the ability to be present with the one in pain and offer this gift of presence in silence. The preacher's use of questions may also contribute towards an engaging dialogue that will not necessary be expressed in a verbal conversation.[902] Preaching that proposes questions seeks to challenge or motivate an emotive response that the congregation experiences inwardly. Open questions, which are not answered in the preaching event, are included to unsettle the members of the faith community and encourage them to search for a variety of possible solutions. Preaching is therefore a movement of a series of engaging events that offer dialogue in a creative, stimulating and thought-provoking process.[903] Furthermore, preaching questions may be asked to give voice to suppressed reactions to circumstances that have occurred in communities of faith. Preaching acts as a liberating agent of change that challenges preconceived or over-familiarised notions of faith and promotes a transformative way forward by offering new or alternative ways of being for the community.

7.3.1 Images of Identity and Community

The Christian faith is a paradoxical journey between revelation and mystery, and between certainty and the unknown. Bartow[904] has stated that theological discourse holds the tension between unanswered questions and questions that require attention and focus. He has suggested that theological reflection seeks answers with humility and learns to live with

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[901] Nouwen (1974: 38) has explained, "When we honestly ask ourselves which person in our lives mean[s] the most to us, we often find that it is those who, instead of giving advice, solutions, or cures, have chosen rather to share our pain and touch our wounds with a warm and tender hand. The friend who can be silent with us in a moment of despair or confusion, who can stay with us in an hour of grief and bereavement, who can tolerate not knowing, not curing, not healing and face with us the reality of our powerlessness, that is a friend who cares". See Henri Nouwen, *Out of Solitude: Three Meditations on the Christian Life* (Indiana: Ave Maria Press AVE, 1974), 38.

[902] See section 4.6.7.

[903] See section 4.6.7.

[904] Charles Bartow, *God's Human Speech: A Practical Theology of Proclamation* (Grand Rapids: William B Eerdmans Publishing Company, 1997), x.

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unanswered questions wisely.[905] As contemporary communities of faith seek more coherent knowledge about spiritual concerns than was offered by rational responses in the modern era, there has been an increased awareness of experiential knowledge and alternative perspectives of reality.[906] As the South African context transitioned from the Apartheid era towards the dawn of a new democratic state, it became evident that new ways of being needed to be proposed. Political and economic freedom would open up new possibilities never experienced by the majority of the country. Fear of the unknown, however, grew an anxiety that required messages of stability and that could proffer a way forward in the midst of tension, displacement and a longing for reassurance. These messages required a fresh way of addressing the changes in the political and socioeconomic climate that offered hope and unity in the previously segregated nation, in a context rife with division and inequality. The language that was used, had to extend beyond the rationality of conceptual notions and move towards an encounter with a tangible hope that was not only believable but experiential. The vibrant and colourful language of both Tutu and Mandela painted this new South African experience as a collective gathering in which all citizens could not only grasp an understanding of terminology such as democracy and capitalism, but also begin to picture themselves as proactive participants in the unifying process. Tutu became renowned for his metaphorical phrase, the “The New Rainbow Nation”.[907] This image painted a notion of belongingness and formulated an identity that shaped a new way forward. The religious connotations were positive as it was possible to associate God’s gracious acts of redemption and restoration with the Genesis rainbow and God’s promise to faithfully protect his people. The rainbow unified the diversity in the country and sustained a notion of celebration that focussed on God’s faithfulness and that all of humanity has been made in the image of God. This theological belief asserted equality, value and worth for all human beings. It sustained an ethos of promoting human rights, reconciliation and justice. The possible danger, however, of a term is that it may become more and more distant with reality, and could turn into a label. Critiques of the notion of a ‘Rainbow Nation’ expressed this concern as the disillusionment and despair grew amongst the majority of South Africans, who faced the disenfranchised reality of economic disadvantages. Poverty, unemployment and the lack of adequate housing increased, creating a discord between the contextual reality and a proposed painting of reality. The message of a Rainbow Nation no longer portrayed a present reality; it may have pointed

[905] Bartow, *God’s Human Speech,* xii.
[906] See section 2.5.3.
[907] Marichen Van der Westhuizen, and Ignatius Swart, “The Struggle against Poverty, Unemployment and Social Injustice in Present-Day South Africa: Exploring the Involvement of the Dutch Reformed Church at Congregational Level," *Stellenbosch Theological Journal* 1, no. 2 (2015): 732, https:// doi:10.17570/stj.2015.v1n2.a35.

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towards a futuristic hope but as the political environment remained unsettled and corruption, crime and violence increased, the image of the Rainbow Nation remained a whisper.

The challenge of the contemporary church has been to face the ongoing dilemma of familiarity and the need for relevance. Overused and well-known descriptions that are used to create a sense of identity and communicate an experience of belonging end up becoming paintings that merely serve as labels rather than lived encounters. Preaching that incorporates an understanding and appreciation of diverse biblical linguistic techniques may recognise that the consistent flow of God's narrative unfolds in both the Old and New Testaments. Scripture contains a collection of genres combined with creative biblical language to tell a story of the revelation of a God who acts graciously throughout each generation, a God who may remain unseen or hidden[908] at times but a God who constantly engages faithfully in the interaction of a partnership with humanity and all creation. It is this dedicated and loyal relationship that heralds the good news of an ever-present God who seeks to establish a new way of being that fully embraces all the richness and goodness of life. The preacher as herald announces the good news with messages that recognise the congregation and the congregation's needs and remains faithful to the authenticity of the biblical narrative as it aims to create space for the revelation of God in the midst of the congregation.

Bartow[909] has suggested the value in reviewing biblical language as it conveys a sense of God's presence to those who hear its message. He has emphasised helpful linguistic devices that assist in the language of revelation and presence; these include oxymorons, metaphors and metonymy. Bartow[910] has suggested that the figure of speech know as an oxymoron is used in Scripture as a way of conveying a "wise foolishness". Often described as a juxtaposition of opposite meanings to alert the listener to that which could offer an alternative meaning, it requires a level of insight and interpretation to a variation of meaning that can no longer be literally translated. Biblical uses of oxymorons include the notion of the non-consumed burning bush that Moses encountered, the sound of sheer silence heard by Elijah and biblical experiences of a solemn joy, a hopeful despair and a doubt-filled faith. Oxymorons can open up spaces for paradoxical dilemmas of faith and encourage ways of interpreting uncomfortable experiences of liminal space. They may also promote the notion that Bourgeault[911] has described as non-dualism, in which contrasting opposites of life incorporate

[908] Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocay* (Minneapolis: Fortress Press, 1997), 333.
[909] Bartow, *God's Human Speech,* 5.
[910] Bartow, *God's Human Speech,* 12.
[911] Cynthia Bourgeault, *The Wisdom of Jesus: Transforming Heart and Mind – A New Perspective on Christ and His message* (Colorado: Shambhala Press, 2008), 33.

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ways of being rather than dividing or segregating. Tutu[912] used the image of a rainbow that brought together the notion of a hopeful storm and Ndungane[913] recognised the uniqueness of the beauty of fragmented light distributed from a stained-glass window. Bartow[914] has offered the oxymoron as a linguistic device to assist with the preaching process of revelation, a new way of perceiving God's presence and participation in the world. Brueggemann[915] uses the term "Prophetic Imagination" to describe the process that creates space for the imagination to visualise a transformation of new opportunities that encounter God at work in the world. It is this revelation that both the oxymoron and the prophetic imagination promote that enables the community of faith to hear God in the silence, to experience joy in sorrow and to remain hopeful in calamity. The contemplative spirituality that all three Archbishops[916] encouraged the Anglican Church to practice has recognised this as a way of life. The phrase 'holiness of the ordinary' has become a recognised concept in which the Benedictine[917] practices include a balanced approach to a life of work and prayer and teaches the sacredness of all life.

Bartow[918] has stated that parables, as extended metaphors, however, work in a different manner to oxymorons. Parables, he has explained, offer the opportunity for the faith community to encounter God, to recognise Christ and to experience the divine word of God in all the complexities of human life. These include the dramatic, eventful experiences in which the unpredictability of change occurs as well as the everyday, regular and routine events of life. Metaphors and parables, as extended metaphors, seek to move the listener beyond a position of the familiar and into an unexpected space of surprise.

The Archbishops' sermons that were analysed in the previous chapter have reflected that essential proclamation must declare good news to those who gather to hear God's word. This is the good news of a God who is present and participating in South African communities and who encourages and motivates parish members to seek to be inspired agents of change who are open to the creative work of God's redeeming and restorative love. The Gospel account gives a unique lens of this God as biblical texts unfold the dramatic narrative of the life and death of Jesus. Jesus announces his ministry as the herald who reveals the good news of God, namely that the Kingdom of God is at hand. The New Testament displays an ongoing

[912] See section 6.1.1.
[913] See section 6.2.2.
[914] Bartow, *God's Human Speech,* 12.
[915] Walter Brueggemann, *The Prophetic Imagination,* 2nd ed (Minneapolis: Fortress Press, 2001), 1–2.
[916] The spiritual life of ordained clergy includes compulsory times for retreats, spiritual direction, quiet mornings and the practice of lectio divina as a means to meditate, pray and reflect Scripture.
[917] Dennis Okholm, *Monk Habits for Everyday People: Benedictine Spirituality for Protestant*s (Grand Rapids: Brazos Press, 2007), 99.
[918] Bartow, *God's Human Speech,* 12.

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search for understanding and interpreting this Kingdom announcement, from the disciples' interaction with Jesus, to Paul's encounter with the Lord, to the early church's spiritual discernment process. The inquiry into the teaching of Jesus foretells a dynamic response. It includes theological reflection, dialogue and even debate, as the followers of Jesus discover a new of being a community, according to the revelation of God's Kingdom in their midst.[919]

Jesus not only taught about the Kingdom, but he lived a Kingdom experience. He did not, however, fully define or describe the Kingdom, but rather he extended invitations to discover the Kingdom of God as members of a faith community.[920] Each faith community had to face its own circumstantial context of political challenges, socioeconomic struggles and cultural dynamics. It became evident to this group of followers that the parables Jesus shared about the Kingdom became essential elements of guidance and insight applied to each different circumstance and challenge as the parables gave indicators on how to pursue Kingdom principles such as justice, righteousness, equality and dignity. Parables and metaphors therefore require a willingness for their listeners to be open minded to alternative interpretations, different and unexpected outcomes, and possible challenges to change, as well as to offer new ways of perceiving reality. Furthermore, these figures of speech do not seek to narrow definitions of understanding nor to resolve conflicts, but rather they intentionally open creative space for the unexpected. In his Human Rights Day sermon to the congregation at St Georges Cathedral,[921] Tutu referred to the metaphor of the ugly caterpillar that ends up turning into the most beautiful butterfly through the process of transformation. Tutu has implied that the powerful and healing process of transformation is not only a process of beauty and nature but also one of willingness. The image of the caterpillar and the butterfly is painted for the imagination of the congregation to picture and process. Tutu does not explain this process any further but rather leaves the mystery of a miracle to be enjoyed and marvelled as God reveals his work of redemption and healing.

Bartow[922] has emphasised metonymy as another figure of speech that promotes this notion of God's presence through an experiential encounter. He has defined metonymy as a term that requires a smaller part to relate to represent a larger part;[923] for example, a King may be referred to as "the crown". In this example, the crown is a representation of the king and is used as a replacement for the term 'king'. The crown is not merely a symbolic sign to associate

[919] Nicholas Wright, "Imagining the Kingdom: Mission and Theology in Early Christianity" *Scottish Journal of Theology* 65, no. 4 (2012): 401, https://doi.org/10.1017/S0036930612000178.
[920] Wright, "Imagining the Kingdom," 383.
[921] See section 6.1.4.
[922] Bartow, *God's Human Speech,* 14.
[923] Bartow, *God's Human Speech,* 14.

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to the cognitive ideas of a King; it is also a representation of the King and refers to the King's authoritative and powerful reign. Bartow[924] has suggested that Sacramental Theology[925] contributes a spiritual dimension to metonymy. In Baptism, the water represents life, and particularly a life that acknowledges God as the Creator and Sustainer of all life. Furthermore, water not only sustains life but cleanses life and purifies life as means to live in holiness with God. In the Eucharist, the bread and wine are representations of the presence of Christ; they extend beyond symbolic signs of the body and blood of Christ and become incarnate representations of Christ's presence. The Anglican liturgy supports this understanding of a spiritual and sacramental metonymy. The Eucharistic prayer contains language that is invitational as it offers space to encounter and embody the mystery of Christ's presence. The prayer said just before the beginning of the Great Thanksgiving is known as the "taking of the bread and wine"[926] and asks God to bless the bread, so that "it becomes the bread of life" and so that the wine " becomes the cup of salvation".[927] Bartow[928] has insisted that the bread and wine in the Eucharist are representations of Christ's presence in the midst of the gathered community of faith; however, it is not meant to be a restriction of his presence nor to localise Christ. The concluding prayer reminds the congregation that Christ's presence is a continuous experience and it is not limited by time or space; it is relational. As the liturgy concludes with an acknowledgement of thanksgiving for feeding the congregation with the holy mysteries of the body and blood of Christ, it asks for God's grace that as members of faith, they may continue to live and participate with God and allow God to provide for their daily needs.[929] Bartow[930] has recognised that preaching as the proclamation of God's life-giving word may be able to exclaim a message of good news to all those in desperate need but also to open creative space in which the message is encountered as a tangible experience of new life. In rediscovering biblical linguistic devices such as these figures of speech, namely oxymorons, metaphors, and metonymy, preaching may offer a movement towards a transition of change and enable the space for authentic transformation that takes place in encountering the living presence of God. Chau[931] has commented that renewed interest in metaphor and metonymy as helpful linguistic devices will assist in understanding biblical texts, particularly the beauty of Old Testament poetry. He has highlighted that metaphors have received more recent biblical discourse than metonymy and has therefore suggested that appreciation of metonymy not be

[924] Bartow, *God's Human Speech,* 14.
[925] See section 4.7.2.
[926] *Anglican Prayer Book 1998,* 116.
[927] *Anglican Prayer Book 1998,* 116.
[928] Bartow, God's Human Speech, 21.
[929] Bartow, God's Human Speech, 21.
[930] Bartow, God's Human Speech, 22.
[931] Kevin Chau, "Metaphor's Forgotten Brother: A Survey of Metonymy in Biblical Hebrew Poetry," *Journal for Semitics* 23 no. 2 (2014): 634.

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neglected. Chau[932] has stated that a renewed interest in biblical metonymy will, in fact, assist in increasing awareness of the depth of creativity and effectiveness of the use of biblical metaphor. These figures of speech, according to Chau,[933] share many similarities and yet metaphor and metonymy differ in function. The metaphor compares two often contrasting concepts while metonymy creates relationships within one concept, yet they may be found operating together within the poetical texts of Scripture.

7.4 THEOLOGICAL FRAMEWORKS IN PREACHING

The Heidelberg method of sermon analysis is an inclusive process that seeks to explore preaching as a communicative event that incorporates both linguistic devices and theological frameworks. The sermon is more than a formatted structure as it reveals techniques that pertain to how the message is convey to its listeners. The message serves as the medium for contributing meaning and purpose for the community of faith. As a communicative event, it is possible as well as necessary to review the process of preaching in order to evaluate the effectiveness of the intention of the preacher in line with homiletical theological assumptions. Bartow[934] has stated that a review of the sermon will incorporate a focus on reverence, relationship and reimagining. The current study has aimed to pursue the defined enquiry that pertains to preaching as homecoming. The Heidelberg method has been intentionally used to incorporate the techniques of language and theology as a means to establish messages that communicate an integrated and experiential notion of God's good news proclaimed to communities in the South African context during the politically and socioeconomically turbulent times of 1990 to 2017.

Reverence, relationship and reimagining contribute towards the notion of home as these integrate a holistic understanding of preaching as a communicative event. The essential element of reverence is a reminder of the uniqueness of preaching as a communication process for the Church. The message must therefore address both the spiritual and social elements of the Gospel as good news and seek to hold together the sacred and holiness of all of life. Reverence may well derive from a sense of awe in which God's presence is revealed to the congregation, which longs to participate in this dramatic unfolding of God's story. Humility is therefore a demonstrative outworking of revelation as it reminds the preacher and the congregation of the limitations of humanity. Preaching is therefore a process of vulnerability that admits to the limitations of human communication and the often inadequate

[932] Chau, "Metaphor's Forgotten Brother," 634.
[933] Chau, "Metaphor's Forgotten Brother," 634.
[934] Bartow, *God's Human Speech,* 44.

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use of language to attempt to create messages about God. Humility and vulnerability do not equate to impossibility, but rather express accepted limitations and the awareness that preaching is a participatory event with God and not on behalf of God.

Preaching is a participatory and relational event. Not only does it include the preacher's role in seeking to minister with God, but it is also considerate of the congregation's participatory role. Furthermore, preaching is aware of the resources available that may enhance the message with theological clarity and insight. Many of the Anglican resources are historical and include creeds, prayers and liturgies developed by the early Christian communities that offer access to creative means for forming and shaping messages to congregations facing adversity, including physical persecution and martyrdom. Preaching is thus a relational and interactive event that expounds upon an inclusive narrative that is not bound by time or space. This process requires renewed ways of perceiving reality, and of discerning possible creative and life-giving opportunities of moving forward. Reimagining reality is a lens that preaching presents to its listeners as a means to discovery new ways of being a faithful community. Prophetic preaching is, therefore, not a fanciful fortune telling extravaganza that seeks to beguile its hearers into another world and escape from reality. Rather, preaching that is prophetic is imaginal by offering alternative perspectives of reality. It seeks to use the imagination in a creative way that opens previously concealed or restricted perceptions. It is a courageous act, as preaching may be intentionally persuasive at times, and does not seek to be exclusive or abusive. God's redeeming love and his merciful kindness not only comforts and strengthens the victims of injustice but seeks to expose and confront perpetrators in order to restore and redeem a transforming society. The communicative event of preaching challenges and promotes the forgiveness of both victims and perpetrators. Tutu challenged the families of the Biopatong Massacre[935] and Makgoba confronted the community of Blackheath who lost children in a tragic accident[936] to find healing through these painful experiences and that may lead towards forgiveness and reconciliation. Neither Archbishop asked their congregations to excuse or accept the brutality of the circumstances nor to let go of the need for social justice. Preaching is therefore not aimed at excluding, dividing or segregating humanity, as it proclaims the universal love of God. This has been a challenging task for preachers in the South African context during the years of transition from the end the Apartheid era and the unfolding of a new democratic society. It has required the courage of leadership to demonstrate this alternative way and the Anglican Church in South Africa may testify to its three Archbishops who have demonstrated personal afflictions, shared individual

[935] See section 6.1.1.
[936] See section 6.3.1.

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hardships and suffered their own stories of pain and suffering, and yet found a voice that may testify to the revelation of God's reconciling love. This study has sought to inquire, through the Heidelberg method, how their sermons, according to linguistic and theological reflections, have represented experiential experiences of a hopeful future and ignited resilience to overcome the challenges of the contemporary South African context.

7.4.1 The Communal Process of Preaching

The 12 selected sermons were chosen as examples of how the three Archbishops engaged with theological perspectives that assist with the preaching event of announcing good news to South African communities. The Heidelberg method has identified four helpful homiletical questions that focus on the following (i) God images, or the manner in which God has been depicted and portrayed in the sermon; (ii) the biblical text, which may be familiar to the congregation as well as additional biblical passages that support the underlying premise of the sermon; (iii) the congregation, as receivers of the message; and (iv) the preacher, who participates in the preaching event consciously and at times personally as the preacher may weave the story of God into the context of the congregation's story and the Archbishop's personal story, formulating one inclusive narrative. Each of these theological perspectives such be discussed in further detail below.

(i) God

Theological reflection indicates that the members of the community of faith sustain their image of God through constantly reinforcing messages, particularly messages sent by spiritual or religious figures of authority, namely a priest, bishop or even Archbishop. Images of God may certainly be altered and can be questioned during times of conflict, loss, suffering and doubt. The contemporary search for knowledge, as it pertains to meaning and purpose, has shifted from a previously exclusive need for rational and cognitive form of knowing to an increased demand for experiential knowledge. This has often been voiced in the psychological right-brain and left-brain discourse.[937] The spiritual desire to know God therefore has been reviewed in various contemporary religious practices such as contemplation, where Bourgeault[938] has highlighted wisdom traditions that emphasised head, heart, and body centres for knowing and experiencing notions of God. These dialogues take place in the platform of questions rather than in juxtaposing debates where right versus wrong is argued. Rohr[939] has affirmed this

[937] See section 4.2.1.
[938] See section 4.2.1.
[939] Richard Rohr, *Everything Belongs: The Gift of Contemplative Prayer* (New York: The Crossroad Publishing Company, 2003), 112, 128.

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process as he has used the words “inclusion and transcendence”[940] when describing the journey of wisdom. The value is on an inclusive approach that can adapt with a renewed way of knowing or consciousness that is formulate through self-awareness.

The contemporary South African context calls for a renewed sense of purpose and self-consciousness as the ongoing rate of change has impacted upon the public. South Africa is no longer an isolated country under sanctions and limited by international trade options. Rather, as the political climate changed from the sanctioned Apartheid regime to the liberated democratic state, there was exposure to a global expanse of trade, industry and international politics. Human right movements around the world promoted human dignity and equality, and South Africa sought to glean from these campaigns as the nation faced the dilemma of injustice and the urgent need to address the atrocities of the past. A significant shift that the Church in South Africa needed to address was the theological implications of Apartheid and theological associations made by the National Party. Many critiques of this process of change suggested that the South African nation was required to address concerns even before the Apartheid era, going back to the years of slavery and colonialism.[941] Again, this involved the role of the Church as an important instrument of change that needed to address the notions of Western Christianity throughout Southern Africa. Ethnic, cultural and racial divisions have been significant barriers to unity, freedom and equality in South Africa, and as the Church has sought to address a new democratic society, it has been challenged to find messages that authentically and with integrity address the suffering and pain of many South Africans. Furthermore, the need to consolidate a unified sense of belonging that has been able to promote an identity that expresses human dignity and equality in the midst of an unstable and displaced society, has grown urgent.

Preaching in the Anglican South African context has demonstrated that a possible way forward has been to renew the images of God, which the community of faith may perceive through a new lens. The sermons of the three Archbishops analysed in this study have revealed that renewal as a way forward has also included a reflection on the past. Preaching has therefore needed to address images that are not always biblical nor validated by the Christian faith. These sermons have used creative and imaginal language to address such changes for the community of faith, as the image of God is painted afresh in new ways to interpret his faithfulness and grace. Constant themes have echoed throughout these sermons in the appeal to the congregation’s imagination to recognise God in the midst of its context, and that it is this

[940] Rohr, *Everything Belongs,* 112.
[941] Raewyn Connell, “The Heart of the Problem: South African Intellectual Workers, Globalization and Social Change". *Sociology* 41, no. 1 (2007): 12, https://www.Jstor.Org/Stable/42856958.

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God who has never left them nor abandoned their struggle. This new South Africa context requires leaders who may offer a plausible way forward. These Archbishops have remained persistent in the proclamation of good news to a country that has continued to face injustice, adversity and the abuse of its residents. As the political climate has reflected over the past 27 years, there has been an increase in government corruption, impacting the poor and marginalised in South Africa.[942]

'Performance Preaching',[943] as it has become known, has sought to recognised and emphasise the continuous narrative being told about the God who created the world in love, and who has continued to participate in a relational capacity with humanity as co-workers or partners. Wright[944] has stressed the need to review God images that have developed from various Old Testament interpretations. He has highlighted that there is sufficient biblical evidence to support God's relationship with Israel as an example of testimony. Israel was called to witness its relational covenant as a demonstration of the benefits of seeking after God's guidance and wisdom.[945] The prophet Isaiah used the metaphorical notion of comparing Israel's example to a light for the nations. Isaiah has emphasised the need for Israel to show the way, to demonstrate and to work together with God as it was called to be a visible witness to other nations.[946] Wright[947] has therefore suggested that God has not been depicted as an exclusive God who selectively chose the nation of Israel to demonstrate preferential treatment. Furthermore, Wright[948] has substantiated his perspective with the message of the Gospel as Christ became the incarnate revelation of God in human form to proclaim a Kingdom that brings good news to all. The Gospel proclaims the message revealed in the Old Testament, namely that God is a God of the poor, the neglected and the abandoned.[949] God is not only concerned with addressing the atrocities of the political environment by confronting rulers and kings who acted unjustly,[950] but also within the religious context and questions the priests

[942] Judith February, "The Collective Shame for Us All After Qholani's Treatment," *Eyewitness News* July 3, 2020, https://ewn.co.za/2020/07/03/judith-february-the-collective-shame-for-us-all-after-qholani-s-treatment.
[943] Ian Nell, "Preaching and Performance: Theo-Dramatic Paradoxes in a South African Sermon," *Stellenbosch Theological Journal* 3, no. 1 (2017): 309, https://doi.org/10.17570/stj.2017.v3n1.a14.
[944] Wright, "Imagining the Kingdom," 386.
[945] Wright, "Imagining the Kingdom," 399.
[946] Wright, "Imagining the Kingdom," 399.
[947] Wright, "Imagining the Kingdom," 400.
[948] Wright, "Imagining the Kingdom," 400.
[949] Luke 12: 33–34 states, "Sell your possessions, and give alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys. For where your treasure is, there your heart will be also."
[950] Isaiah 58 "Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin? Then your light shall break forth like the dawn, and your healing shall spring up quickly; your vindicator shall go before you".

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about their teachings and practices. In both cases, God uses the prophetic voice to address social injustice and abuse of the community. The prophetic voice calls forth an alternative way of leading and governing. It offers a different perspective of being a community that participates with God and one that is reliant upon God's provision and protection. The New Testament reveals the teaching and ministry of Jesus that does not replace but fulfil the Old Testament,[951] and begins to reveal how God's love extends beyond the Jewish community as it touches the lives of even the Samaritans. Another example is how Jesus demonstrated righteous anger towards the religious community in the temple courts.[952] It is evident that God's revelation of communal life is about a solidarity with all humanity; it is a relational approach that addresses individual choices as well as the collective mindset that seeks to be inclusive and strives for the wellbeing of all members of the community. This can be seen in the descriptive biblical texts that exhibit how God's Kingdom demonstrates an alternative way of being a society that may challenge certain societal structures and question social practices that are often accepted by citizens. The Kingdom of God is not an escape from reality; rather, it is a way of life that seeks to engage with reality by viewing life through a different lens. This lens focuses on an inclusive approach to life that seeks unity and yet does not diminish diversity, that endorses reconciliation but does not neglect social justice and strives for the wellbeing of all members of the community through recognising the value and worth of each individual. Preaching in the South African context from 1990 to 2017 has needed to address a society in turbulent times, in a constantly changing and unstable political climate and in an uncertain economic environment. The sermons of the three Archbishops have revealed that a renewed way of addressing God images has had to take place in order to encourage and inspire the faith community towards a hopeful future.

The past 27 years of the preaching ministries of the three Anglican Archbishops in South Africa have illustrated certain God images that have become dominant themes for congregations in the midst of facing a diversity of circumstantial events. As these different yet challenging contexts of adversity, suffering and grief have left parishes and communities feeling overwhelmed and helpless, each Archbishop has pursued the proclamation of a God who is present, relational and participating within their midst. The assertion of God as Creator and

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Micah 6:8, "He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"

[951] Matthew 5: 17–18 "Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfil. For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished".

[952] John 2: 14–15 "In the temple he found people selling cattle, sheep, and doves, and the money-changers seated at their tables. Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money-changers and overturned their tables. He told those who were selling the doves, 'Take these things out of here! Stop making my Father's house a market-place!'"

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Sustainer supports the notion of God as the Creator of humanity and that, furthermore, this God has made human beings in his image. The presupposition follows that all of humanity is therefore of equal worth and value. It has been evident that preaching may open the possibility of functioning according to two approaches. On the one hand, preaching may seek to endorse this theological assumption that God is Creator and humanity is made in his image, as it encourages, supports and strengthens congregations to live according to the value of equality and to strive towards solidarity, empathy and compassion. Preaching may however, on the other hand, seek to challenge or question barriers that prevent equality, in the form of social injustice, greed or fear. The sermons analysed in this study have demonstrated how the techniques of humour, personal witnessing and narrative have been used to combine these two approaches in cohesive and integrated manners. The concepts of identity and belonging have been addressed by sustaining the notion of God's overall story in conjunction with the congregation's personal narratives. Imaginal preaching has been able to use linguistic devices such as metaphors, metonymy and parables to creatively illustrate the presence of the participating God in the midst of suffering and confusion and to demonstrate an alternative way of life that brings members of communities together rather than dividing or segregating them. Not only does this provide a futuristic lens of hope but it offers an experiential encounter in the liminal space of the present.

(ii) The Biblical Text

During times of great confusion, mourning, doubt, despair or helplessness, when anxiety and fear intensifies, the human need for empathy and compassion grows. These challenges times, questions how preaching that remains distant, personally removed and formal may attempt to connect with the contemporary congregation's needs for relevance, relational engagement and experiential encounter, particularly with reference to knowing that God is present, in the midst of the life of the community. Cognitive forms of only rational teaching can overwhelm parishioners who long to hear more than a monologue of facts, historical accounts of past events or detailed narratives of lives that may limit either relevance or a connection to a contemporary community. The need for relational preaching calls for a personal, vulnerable and interactive voice that is courageous enough to whisper and admit that there are no validated answers to the pain that has been experienced. Preaching can offer the silence of solidarity and be present in the complexity of emotions without discomfort or facing temptations to solve or fix problems.

It has been evident that the sermons of Tutu, Ndungane and Makgoba have not been examples of exegetical preaching where a passage of Scripture has been critically interpreted

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and explained to the congregation. The sermons have been able to refer to biblical texts set within biblical narratives and related to well-known biblical themes. There is the danger of assuming familiarity with the biblical texts or the presumption of the congregation's biblical knowledge as this could leave the congregation in doubt or guessing about relevant content. Furthermore, familiarity often leaves little room for discovery or inquiry, and can lead to boredom rather than fascination or wonderment. These three Archbishops have selected to use narrative as their means for proclaiming the good news of a faithful God. The preacher has chosen to come along-side the congregation and reaffirm the congregation's faith. The use of rhetorical questions as well as statements that point to answers that are obvious has been a process in which to highlight the connection between the biblical background and the contemporary context. For example, as God has used Moses to liberate the Israelites from Egyptian slavery, will not God use each parish to help support those enslaved in modern addictions? The resounding answer is yes, as the preacher's concern does not rest upon a detailed account of how God spoke to Moses or when and where God spoke; the preacher reiterates the fact that God did speak, and Moses, despite his reluctancy, did obey. The theme is participation and relationship.

A short biblical reference is stated in the sermon, as the preacher relies upon the liturgical practice of reading all four passages out loud during the worship service, for the congregation to hear and follow. As God heard the plight of the Israelites captive in Egypt, so too God continues to hear the pain and suffering of the congregations in South Africa. God listens and God responds because of who God is, and those who hear God respond accordingly; they accept the invitation to become co-workers with him. These obedient members of faith are reminded of who they are as members of God's community and as citizens of his Kingdom. Relational preaching develops and nurtures identity and sustains belonging. The biblical text is a platform in which the story unfolds, similar to the platform of a stage in the theatre. The familiarity of the story does not impede the dramatic event nor damper the encounter between the actors and the audience. Those who have gathered are not merely unreceptive crowds but rather participators in an unfolding drama that is continuously being revealed, one scene at a time. Preaching is an event that may use biblical texts as scenes of the plot, slowly revealing the presence of a participating God who is always present despite times when the hiddenness of God may make individuals question his appearance. The audience of a play knows full well that when the actor of the play leaves the stage, the actor has not left but waits in the wings until the next scene unfolds. Brueggemann[953] has stated that the notion of the 'hiddenness of God' requires this expression of faith, that the God who remains unseen has

[953] Brueggemann, *Theology of the Old Testament,* 333.

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not left, but requires the congregation to faithfully know that God's presence remains. This expresses the concept of God as Emmanuel, 'God is with us'.[954]

The biblical text as narrative has also been used to offer a story to the congregation that operates within a different framework. The framework of the Kingdom of God extends an invitation to the parish to not only view but to understand its context through a different perspective. This approach may recognise that the healing process of true forgiveness leads to reconciliation, acknowledges the responsibility that liberation entails, and the generosity of hospitality provides a pathway for transformation. It is a challenging dynamic that presents an approach to the process of change that questions the *status quo* of the society and offers a resilience to make confident variations to the way in which the community operates and looks after the needs of all its members.

The Archbishops have used the biblical texts to create a sense of relevance, not by comparing the historical context, nor by offering detailed explanations of the cultural and ethnic differences or describing the political and economic challenges but rather by referring to the humanitarian aspect of the biblical passage. They have sought to focus on the themes of unity that incorporates inclusivity and diversity, of community that values the contributions that each member may make regardless of age, gender, race or status. The biblical texts act as references for finding a sense of peace during liminal and transitional spaces, and reveal how the people of God have been equipped to find a sense of belonging and a place to be at home regardless of the demanding context of constant change and displacement.

(iii) The Congregation

The Heidelberg method of sermon analysis is a helpful tool that demonstrates the correlation between various theological perspectives found in sermons. The disparities or the apparent congruencies may become evident as the four homiletical questions are answered.[955] The emphasis of God as the Creator who has created humanity in his image and who forms a relationship with human beings as co-workers will either support the notion of how the preacher views God and the congregation or the differences will become overt. This correlation has become evident in the sermons that were analysed as the Archbishops' themes relate to the wellbeing of the members of the community of faith. These include a focus on human rights and human dignity. The sermons have been preached to many parishes

[954] Matthew 1:23 "Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel," which means, "God is with us".
[955] Cilliers, *God for Us?* 11.

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who have endured hardships, who have not only suffered during the Apartheid era but also in the new democratic society as the violence, corruption and crime continues.[956] A process of acknowledgement occurs when the preacher has stated that not only has God seen and acted on their behalf as the victims of social injustice, but that the Church has also seen the pain and suffering of its congregants. Furthermore, the invitation has been made to the congregation to recognise its own suffering and find courage to express the wrongdoings that have occurred. This has highlighted the theme of being seen because the congregation has value and worth. Its presence has been affirmed and its dignity must be restored, encouraged by the preaching of healing and transformation.

Not only have the sermons addressed this as possible acts of God's grace, but vulnerable preaching that extends empathy does not exclude accountability. The sermons have challenged the congregation so that, in finding its voice to speak out against atrocities, members must be accountable and seek to become agents of change on behalf of others. Preaching therefore addresses the role of advocacy that the faith community practices on behalf of victims of injustice. The lens with which to view the process of becoming an advocate is through Kingdom principles of unity, peace, justice and reconciliation. The sermons contain messages that each Archbishop has summoned the congregation to participate with God in this function, and it is not a role for the leadership of the Church. It is a sharing of responsibility and the role of the Church is to empower and equip its members to serve in this very specific way. This process of responsibility includes Archbishops, bishops and priests to entrust positions of empowerment, to provide opportunities for lay members to actively seek the various ways in which change may take place in different areas of the community, namely education, health and medical professions, employment and skills development.

(iv) The Preacher

The preacher is an active participant in the communicative event of preaching. Not only is the personhood of the delivery of the sermon important but the testimony of the preacher's personal encounter with God serves as an illustration of God's interweaving story that holds the past, present and future together. As the sermons have revealed, the preachers have aimed to create a sense of solidarity with the congregations. This has been achieved by authentically sharing personal stories that identify with the congregation's own stories. The aim has not been to force a connection and not to compare stories of pain and suffering, but

[956] Judith February, "The Collective Shame for Us All After Qholani's Treatment," *Eyewitness News* July 3, 2020, https://ewn.co.za/2020/07/03/judith-february-the-collective-shame-for-us-all-after-qholani-s-treatment.

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rather the testimonies in these sermons resonate with the human experiences associated with suffering. These moments of heartache have expressed the loss, grief, doubt and confusion shared by all humanity. Silence has often held the doubt, confusion and despair of congregants. These sermons have given voice to these concerns and permitted members of the faith community to be vulnerably human.

The event of trauma changes the way in which the world operates and life will never be the same for the victims of the ordeal. This has been expressed in the sermons after the Biopatong Massacre,[957] after the mini-taxi/train accident in the Blackheath community,[958] and after the tsunami in Somalia to the congregation in Hazendal.[959] The preachers do not articulate an understanding of the agonising tensions held by the congregants but, by compassionately recognising the human experience of pain and suffering, give voice to silent questions. This recognition as an act of empathic solidarity sustains an identity, the identity of being a vulnerable human being. The courage of giving expression to silent questions shares the fullness of being human. This fullness includes encounters of joy, pain, frailty and confusion and reinstates being human for the community of faith, who may have been limited by their silence. This is the fullness of being made in God's image. It is a contradiction of the modern emphasis of independent individuals who act with bravery and conquer the enemy of weakness and fear and seek productively and success without ever being permitted to slow down or notice internal stress or anxiety. The workplace may often demonstrate this by sending their employees home to recover so that they may return stronger and fitter. The World Health Organization has recognised the need for countries to focus on mental health and address concerns of depression and high anxiety which are signs of the inability to cope with daily increases in stress and pressure.[960] The perspective of the Kingdom of God offers a space for being, being human, and being weary and tired.[961] The limitations of being human are not only recognised in these sermons but in the preacher raising questions a silent offering of permission is given to being human and thus provides a space for members of the community of faith to return home.

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[957] See section 6.1.1.
[958] See section 6.2.2.
[959] See section 6.3.1.
[960] See section 2.4.1.
[961] The yoke in this passage refers to a particular perspective of the law. In some cases, it was a strict, legalistic approach that was placed upon the faith community by Rabbinic teachers. Their worldview was thus informed by the "yoke to which they were burdened by". Jesus offers an alternative reality to these communities as he proclaims the good news of a burden that is light and not overwhelming.
Matthew 11: 29–30 "Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light".

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In Tables 7.1 and 7.2 below, to avoid repetition and to remain consistent, the total number of paragraphs per sermon was calculated. For the eight linguistic techniques and the nine theological reflections recorded, it was noted how many times these concepts were mentioned per paragraph. A total for all the 12 sermons has been documented, as a means to demonstrate the number of times the concept has been used within the sermons

Table 7.1 Linguistic techniques

LINGUISTIC TECHNIQUES	**Desmond Tutu Sermons**				**Njongonkulu Ndungane Sermons**				**Thabo Makgoba Sermons**				**TOTAL**
	6.2.1	6.2.2	6.2.3	6.2.4	6.4.1	6.4.2	6.4.3	6.4.4	6.4.1	6.4.2	6.4.3	6.4.4	**12**
Paragraphs	**17**	**12**	**8**	**13**	**37**	**21**	**46**	**33**	**13**	**21**	**22**	**17**	**260**
Temporal													
Past	9	8	6	7	19	14	15	22	7	12	12	13	**144**
Present	13	9	5	8	31	21	41	25	12	14	18	12	**209**
Future	9	7	5	4	8	10	11	11	8	7	10	6	**96**
Figures of Speech													
Biblical	8	8	9	5	15	13	26	18	7	8	11	10	**138**
Contemporary	11	7	9	8	14	12	16	12	5	9	9	6	**118**
Pronouns													
We/us/our	16	8	6	8	18	12	31	21	7	9	16	12	**164**
You/your	14	7	8	3	5	5	6	6	3	9	4	8	**78**
Questions													
Open	7	3	7	4	7	6	5	8	4	4	5	3	**63**

Table 7.2 Theological reflections

THEOLOGICAL REFLECTIONS	**Desmond Tutu Sermons**				**Njongonkulu Ndungane Sermons**				**Thabo Makgoba Sermons**				**TOTAL**
	6.2.1	6.2.2	6.2.3	6.2.4	6.4.1	6.4.2	6.4.3	6.4.4	6.4.1	6.4.2	6.4.3	6.4.4	**12**
Paragraphs	**17**	**12**	**8**	**13**	**37**	**21**	**46**	**33**	**13**	**21**	**22**	**17**	**260**
God													
Creator	6	5	2	3	7	5	5	6	1	2	2	2	**46**
Present	6	7	5	3	12	10	12	15	7	5	7	7	**96**
Participator	8	9	4	4	17	9	16	14	6	9	6	8	**110**
The Biblical Text													
Narrative	4	5	3	2	8	4	7	3	3	5	3	4	**51**
Kingdom Concepts	6	4	4	5	8	8	12	9	6	10	8	9	**89**
The Congregation													
Made in the image of God	5	3	3	1	3	2	4	3	3	2	3	3	**35**
Seen and Acknowledged	6	8	8	7	7	7	15	10	9	9	8	12	**106**
The Preacher													
Personal	7	6	6	6	8	4	10	9	3	9	5	7	**80**
Solidarity	10	7	5	7	7	8	12	9	8	7	10	12	**102**

These tables may assist to give evidence that preaching is an integrated and holistic practice and that a focus on linguistic techniques and theological reflections may contribute towards declaring messages that proclaim the good news as an alternative reality and inspire the community of faith towards a present and future experience of hope and meaning of life.

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7.4 CONCLUSION

Preaching as a communicative event is relational, participatory and temporal. It is a process that engages with God, the congregation and the preacher. The practice of preaching involves the mindfulness of the past, acknowledging the processes of accountability and responsibility of freedom and forgiveness as it calls forth the participation in the healing ministry of reconciliation and transformation. Preaching also confrontational as it addresses the present tense, the need for relevance and the opportunity to address uncertainty and liminal space, with a consciousness that looks forward to the future with a tangible encounter of hope and expectation. Preaching is thus a communicative event that depends upon imaginal language to open spaces for meaning and to create renewed perspectives of reality.

The following chapter concludes with deductions of preaching as homecoming in the analysis of sermons preached by the three Anglican Archbishops in the South African context from 1990 to 2017. It highlights how preaching may assist with the Church's proclamation of the good news of the Kingdom of God as an alternative reality to the experience of displacement and despair and offer a way home, a space of wellbeing.

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CHAPTER 8: SUMMARY

8.1 INTRODUCTION

This chapter presents the final outcomes of this research project as it reviews the notion of preaching as a movement of homecoming. In addressing the contemporary need for stability, safety and security as the community of faith is faced with the displacement and homelessness, this research has evaluated the practice of preaching as a communicative event that provides a place and space of wellbeing. This chapter will seek to highlight the findings that demonstrate how the intention and practice of preaching can offer the community of faith a lived experience of communal living that renews a sense of identity and belonging, thus preaching may offer the faith community an alternative reality, and not only proclaims but embodies the good news of the Kingdom of God.

8.2 LIVING WITHIN THE CONTEXT OF OPEN QUESTIONS

The notion of 'home' has become a complex inquiry into wellness for contemporary society, as the concept relates to features beyond the physical structures of a dwelling place. The psychological and sociological constructs of 'home' relate to emotional and sentimental aspects that do not simply pertain to the physical aspects of safety and security.[962] In contrast, the realities of 'homelessness' and 'homesickness' have become important terms to explore as notions of displacement and disorientation have become increasing worldwide trends in modern society.[963] This uncertainty of the unknown, together with the ever-present existential crisis of humanity that has often been expressed in questions referring to meaning and purpose, namely, 'What is the meaning of life?' and 'What am I meant to be doing with my life?' has contributed to need for stability and security. This search has been explored in a variety of fields, such as scientific, religious, psychological, sociological and anthropological disciplines, to assist human beings to find an inner sense of peace. This study has focussed on the concept of home in association with the notions of identity and belonging as contributing factors of meaning and purpose, particularly in the South African context. The years between 1990 and 2017 have been years of radical and significant change for South Africans, as the political climate shifted from a segregated Apartheid regime to a democratic society. The economic environment was expanded as past sanctions of international trade were lifted and

[962] Johan Cilliers, *A Space for Grace: Towards an Aesthetics of Preaching* (Stellenbosch: SUN PReSS, 2016), 31.
[963] Daniel Louw, "Ekhaya: Human Displacement and the Yearning for Familial Homecoming from Throne (Cathedra) to Home (Oikos) in a Grassroots Ecclesiology of Place and Space: Fides Quaerens Domum et Locum [Faith Seeking Home and Space]," *HTS Teologiese Studies / Theological Studies* 73, no. 4 (2017): 2, https://doi.org/10.4102/hts.v73i4.a4484.

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both Western and Eastern trends, commercial fashions and lifestyle influences flooded a country that was previously isolated to a large extent. Social infrastructures have been impacted upon by modern ways of operating and the global trends in communication, technology and science influenced previously narrow and rigid operational approaches. Institutional development in contemporary society has required adaptability, openness and flexibility. The changes in politics, economics and society have invariably led to series of questions concerning identity and belonging in the South African context.

In opposition to the Apartheid system, many South African Churches gathered and found a sense of unity and purpose in working together. This unity was expressed in the 'collective resistance'[964] and churches overcame the overt differences of church denominations, ethnicity, race, gender and even language that have so often led to division and segregation. Even the celebratory years following the nation's liberation from Apartheid denoted a sense of unity. The new South Africa was thus promoted as a unified country. The notions of freedom and peace were combined with equality and prosperity for all. Expectations and hopefulness grew amongst South Africans as the images of newness and opportunity were communicated through metaphors such as the 'rainbow nation'.[965] However, it was evident that the hurting nation needed more than just promises. It did not take long for the country's leaders to recognise the reality of a nation in need of healing and restoration. The pain and suffering of a society that had been segregated, prohibited and controlled by a minority group needed to give voice to stories that were silenced, to express anger and resentment at the violent prejudices that had occurred and to heal from the atrocities that were experienced. The Truth and Reconciliation Commission sought to lead the way as a means to address the needs of both the victims and perpetrators of Apartheid and aimed to bring about transformative healing in South Africa.[966]

This research has the investigated how the Anglican Church in South Africa may offer messages of hope and wellbeing to the contemporary community of faith and to what extent these messages, which offer an alternative perspective on reality, may not only address the future with inspiration and encouragement, but also address the liminal spaces of the present circumstances. Preaching that offers an ongoing source of encouragement and resilience to

[964] Raewyn Connell, "The Heart of the Problem: South African Intellectual Workers, Globalization and Social Change," *Sociology* 41, no. 1 (2007): 12, https://www.Jstor.Org/Stable/42856958.
[965] Melissa Tandiwe Myambo, "Capitalism Disguised as Democracy: A Theory of "Belonging," Not Belongings, in the New South Africa," *Comparative Literature* 63, no. 1 (2011): 65, https://doi.org/10.1215/00104124-1125295.
[966] James Gibson, "Truth, Reconciliation, and the Creation of a Human Rights Culture in South Africa," *Law and Society Review* 38, no. 1 (2004): 5, http://www.Jstor.Org/Stable/1555111.

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overcome the hardships and problems that are experienced in modern day life is thus a lens for the faith community with which to perceive new ways of being and operating in a consistently changing world. Preaching may offer a renewed approach to perceiving the notion of 'home' as a space and place for growth, development and healing.

8.3 PERCEIVING REALITY IN NEW WAYS

Chapter 2 recognised the need to not only describe the contemporary South African context, but to explore an understanding of the dynamics of international and national trends that have overtly and sometimes subtly impacted the nation. It became evident that language has played an important role in this process of understanding, as a diverse range of fields in academia sought to describe modern movements according to exclusive areas of interest. An interdisciplinary approach has sought to take an inclusive and integrated perspective to understanding such dynamics as globalisation and Westernisation as concepts that continue to influence operational systems in the South African context. Chapter 2 has also been able to focus on the internal infrastructures of politics and socioeconomics that enable or prevent the growth of the nation. The Anglican Church, as both an institution and as a spiritual community of faith, has been called to equip and encourage its members facing adversity and living in these liminal spaces. As an institution, the organisational structures of the Church have been impacted by modern trends and the urgency for adaptability has become overt, particularly influencing the operational styles and roles of leadership.[967] The need for relevance, solidarity and acknowledgement has become a significant challenge for the community of faith in its spiritual path towards wellbeing and healing. The Anglican Church continues to face these ongoing challenges and this study has recognised the practice of preaching as a communicative event in which the Church can address the demanding contemporary trials.

As the Church continues to participate with the proclamation of Christ, so too will it continue its calling to be a herald or a messenger of the Kingdom of God. Chapter 3 has identified different approaches as well as perspectives for interpreting the Kingdom of God. Snyder[968] has referred to 'Kingdom Polarities'[969] as the tensions that have identified the alternating approaches in theological debates that centre upon temporal, relational, spatial and spiritual

[967] Louw, "Ekhaya," 5.
[968] Howard Snyder, "Models of the Kingdom: Sorting out the Practical Meaning of God's Reign," *Transformation* 10, no. 1 (1993): 1.
[969] Snyder, "Models of the Kingdom," 4.

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differences. Wenell[970] has suggested that the notions of time, relationships and space support the concept of sacred space, and she has thus argued for a Kingdom of God that is considered as a Sacred Space. As the question of 'home' pertains to the physical and social dynamics of a sense of human identity and belonging, Chapter 3 has explored how an open and flexible approach to understanding the Kingdom of God may offer the Anglican Church not only a place, such as the Church building, but also spaces such as the relationships between community members and with God, to form a renewed sense of cohesion and togetherness. This broader notion of God's Kingdom has not only been evident in assisting with preaching to communities in the South African context of pain and suffering, but has been able to address memories of loss and displacement that are attached to places and spaces of woundedness.[971] Preaching therefore assists in a healing process through the congregants' understanding of the joy of solidarity and the delight of sharing with community members. Kingdom values are essential to proclaiming messages that offer alternative ways of being community both in the present and in the future. This may contribute towards discussions that address the global COVID-19 pandemic that has seen the closure of Church buildings and questions the new dynamics of being a community of faith in the contemporary South African context.

A focus on language as a means to convey an alternative perspective on reality has contributed to theological discourse. Chapter 3 has therefore focussed on figures of speech that extend beyond literal approaches and interpretations to the Kingdom of God. Malan[972] has suggested that there could be a plausible reason as to why Jesus did not give an explicit definition of the Kingdom of God and he has address Jesus's metaphorical teaching, as an explorative approach to interpreting the Kingdom of God. This has included parables as extended metaphors that require interpretation and application to the context of the faith community, as they address concerns of relationships, values and norms as well as challenge acceptable social practices.

8.4 PREACHING THAT OFFERS AN ALTERNATIVE REALITY

The intention and practice of preaching has been explored in Chapter 4 and it was noted that preaching is a significant communication channel for the Church. Messages of faith are

[970] Karen Wenell, "Kingdom, not Kingly Rule: Assessing the Kingdom of God as Sacred Space," *Biblical Interpretation* 25 (2017): 207, https://doi.org/10.1163/15685152-00250A01.
[971] Leizel Williams-Bruinders, "Making Spaces or Building Places? A Look at Social Sustainability in Low Cost Housing, Port Elizabeth, South Africa," *Environmental Economics* 4, no. 3 (2013), 52.
[972] Gert Malan, "The Kingdom of God: Utopian or Existential?" *HTS Theological Studies* 70, no.3 (1998): 1, https://doi.org/10.4102/hts.v70i3.2109.

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proclaimed to congregations not only to encourage, support and strengthen members but also to challenge and question familiarity and complacency. Preaching as a communicative event is therefore relational and seeks to assist in the transformation of the healing and restoration of partnerships, not only within the community of faith but in society as well. Chapter 4 has demonstrated how preaching as homecoming concerns the process of reframing and reimagining. Brueggemann[973] has called this the 'Prophetic Imagination'. It has become evident that preaching that invites the creative working of the imagination may enable the congregation to perceive the present reality with an alternative lens. This alternative lens has been described as the Kingdom of God, and it is this Kingdom perspective that does not dictate a normative set of rules and regulations, but rather it offers a relational and communal way of being. Values, belief practices and norms are to be interpreted and discussed within the context of the faith community. Preaching through this communicative lens opens a broader understanding of the biblical background and seeks to address contemporary challenges with relevance and immediacy. Imaginal and prophetic preaching is concerned with a present and tangible experience of hope that may demonstrate a viable and realistic way forward, in which the community of faith is inspired and encouraged to overcome adversity through promoting wellbeing for all members of the community.

8.5 SERMON ANALYSIS REVEALS RELATIONAL PREACHING

As discussed in Chapter 1, this study has elected to follow the theoretical framework of Osmers's four movements of Practical Theology by addressing four pertinent questions. A detailed explanation of the research design in Chapter 5 highlighted that the qualitative approach to this study, namely the Heidelberg Method of sermon analysis, was selected as a beneficial tool to unfold the process of preaching as homecoming understood as a communicative event. The Heidelberg Method has offered an integrative approach that combines linguistic techniques and theological reflection as a means to explore preaching in the South African context. Although a grounded approach would extend valuable insight into the congregants' needs, the Heidelberg Method was selected as a valuable means to answer the research question. According to Pieterse,[974] Practical Theology is an interactive inquiry into diverse areas of research, and it is the research question that drives the methodology.

The results reported in Chapter 6, have reflected that the Heidelberg Method has been a beneficial technique to focus on the sermons themselves as a communication medium for the

[973] Walter Brueggemann, *The Prophetic Imagination* (Minneapolis: Fortress Press, 2001).
[974] H.J.C. Pieterse. Die Keuse van 'n model vir Inhoudsanalise van Preke oor Armoede en aan Armes as Hoorders, *Skriflig* 44 no. 1 (2010):122.

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messages of the Church. The Heidelberg Method has demonstrated how there are three participants in this event, namely the preacher, the congregation and God. It was also demonstrated how the three Archbishops of the Anglican Church have identified the need for relevance, which has been displayed through solidarity, vulnerability and hospitality. The Archbishops' dominant voices led the Anglican Church in South Africa during years of displacement and adversity, which often included violence, as well as an overwhelming sense of uncertainty. These leaders have demonstrated that preaching as homecoming is concerned with embracing the reality of liminal spaces. Their messages were invitations to listen and participate in the unfolding narrative of God's story told in Scripture. It is a God story that continues to reveal the presence of God's participation through acts of loving kindness, provision and protection. The movement of homecoming has been reflected in the movement of an alternative reality that recognises the call to listen and respond to the good news of the Gospel as it has been proclaimed by the life of Christ.

8.6 IN-DEPTH INQUIRY AND INVESTIGATION PRODUCES POSSIBLE OUTCOMES

The 12 sermons that were analysed in Chapter 6, were selected to demonstrate the four homiletical questions raised in the Heidelberg Method of sermon analysis. These questions address significant theological reflections, namely (i) God, (ii) the biblical text, (iii) the congregation and (iv) the preacher, as essential contributions to sermon design and content. Furthermore, the emphasis on how language has been used to convey meaning, as a medium for communication, is a significant attribute of the Heidelberg Method's inclusive approach. Chapter 7 has therefore aimed to explore the results of this linguistic and theological inquiry of three Anglican Archbishops' preaching in South Africa between 1990 and 2017. The emergence of dominant approaches used within sermon structure has indicated the preachers' ability to address the need for relevance, relationship and reimagining.[975]

The four central linguistic themes highlighted in section 7.7 include temporal factors, figures of speech, pronouns and questions. Table 7.1 reflects an integrated approach to the preachers' use of past, present and future tense, demonstrating an intricate appreciation of time as a key aspect of the notion of 'homecoming'. Furthermore, it has highlighted the necessary movement required in the process of returning home as the term homecoming supposes and substantiates a position of space from homelessness to homecoming. Table 7.1 also reflects a balanced approach of biblical and contemporary figures of speech. This illustrates the need for biblical authenticity and at the same time modern relevance. The first-

[975] Charles Bartow, *God's Human Speech: A Practical Theology of Proclamation* (Grand Rapids: William B Eerdmans Publishing Company, 1997), 44.

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person plural use of pronouns occurred more often than the third person plural usage in the sermons,[976] as this relates to the imminent need for solidarity and vulnerability that expresses genuine participation. The use of the pronoun 'we' therefore has been significantly higher than any other pronoun used in the 12 sermons. The use of the pronoun 'you' at a total of 30% demonstrates the aspect of silent solidarity where the preachers have step back from personalising the pain and suffering of others as a sign of respect. It is this honouring space that forms experiences of hospitality and solidarity that are not imposing nor forceful. It is quietly reverent of the holiness of a God who can be present with each member of the faith community. For this reason, the contribution of open questions does not look to fix or solve problems but offer the invaluable gift of presence.

It is evident that the theological reflections validate the linguistic emphasis on presence,[977] and correlate the notion of God's participating presence in the community of faith, particularly during adversity. Revelation of this evidence is needed and the biblical text as narrative helps to include the congregation as recognised participants of equal worth and value, drawn into the existing and unfolding story of God. Kingdom of God values of justice, equality, peace and righteousness are not only promoted but must be practiced by the faith community called to be a witness for society and as an agent of change within the local community. This once again corresponds to the role of the preacher as a participator in the preaching event, sharing in the greater plot of God's narrative.

Chapter 9 will provide the final conclusions of this study on how preaching contributes towards a sense of identity and belonging, creating and sustaining a space and place to call 'home'. It will also provide recommendations for future research in Practical Theology and aid further homiletical inquiries.

[976] Out of a total of 260 paragraphs, the pronoun 'we' was calculated at a total of 164 times versus the total of the pronoun 'you' that recorded a total of 78 times.
[977] The linguistic recording, in figure 7.1 reveals the present tense account at 209 out of 260 paragraphs, while the theological recording of God as present is a total of 96 and God as participator at a total of 110 out of 260 paragraphs. This gives a total of 206 accounts of God as a present participating God.

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CHAPTER 9: FINAL CONCLUSIONS AND RECOMMENDATIONS FOR FUTURE RESEARCH

9.1 REALISTIC, RELEVANT AND RELATIONAL PREACHING

This study has been guided by the flow of a four-phased practical theological approach that recognises the role of contextual and contemporary changes taking place in society and impacting the community of faith. The research seeks to promote openness and flexibility as well as discussion and dialogue. The nature of this design is therefore formulated by four significant investigative questions, namely, (i) What is going on? (ii) Why is this going on? (iii) 'What ought to be going on?' and (iv) How might we respond?[978] The movement of this practical theological framework incorporates a process of observation and inquiry, investigation and testing, as well as examination and evaluation. Cilliers[979] reaffirms this progression of development in addressing challenges and changes in the field of liturgy and homiletics, as he has suggested a four-phased movement that includes the following: (i) the art of observation; (ii) the art of interpretation; (iii) the art of anticipation, and (iv) the art of transformation. The advantages of both open questions[980] and creativity[981] have influenced this study's exploration into preaching as homecoming. This study has recognised the impact of radical change upon society, particularly the South African context over the period of 27 years, from 1990 to 2017. As South African communities strive to find a way of resilient living amidst the turbulence of change and grasp for hopeful promises of an improved future, it has become evident that the Church is required to fulfil its calling to equip and empower the faith community not only for survival but also towards a life of wellbeing.

Preaching as homecoming has therefore investigated the notion of home as a place and space for the community of faith to return to as a lived reality of meaning and purpose. Reflecting upon theological assumptions and biblical perspectives, the concept of the Kingdom of God has offered this study a means by which preaching, as a communicative event, extends a lens to perceive an alternative reality as a renewed way of operating in the world today. Preaching is therefore conscious of the need for being realistic, relevant and relational. It is aware of the daily challenges of contemporary society, and instead of avoiding or denying such realities, preaching assists the congregation to confront, challenge and question these trials. Preaching is temporal as it seeks to engage with the past, be active in the present and mindful of the

[978] Richard Osmer, *Practical Theology: An Introduction* (Grand Rapids: William B. Eerdmans Publishing Company, 2008), 4.
[979] Johan Cilliers, *Dancing with Deity: Re-imagining the Beauty of Worship* (Wellington: Bible Media, 2012), 23.
[980] Osmer, *Practical Theology,* 4.
[981] Cilliers, *Dancing with Deity,* 23.

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future. Preaching does not recline into living old stories of the past, whether biblical or contextually historical, nor does it become a fanciful daydream about escapism. Preaching is proactively revealing God's narrative as an invitation for participation for the contemporary congregation. Preaching is an inclusive event, as it considers the dynamic partnership of participants in the retelling of new stories.[982] This relational aspect includes the present participation of God, who as Creator displays his concern for all creation and, in particular, humanity, who is made in God's image. The congregation and the preacher are active partners in the unfolding story of God, who draws their participation through the revelation of his dynamic plot.

9.2 THE COURAGEOUS ACT OF PREACHING

Preaching in the South African context has been required to address the increasing and immanent sense of displacement, disillusionment and despair as a result of contextual challenges. The impact of global trends, and Western and Eastern influences have exposed South Africa to additional forms of operating, when it was once a country banned by sanctions, which prevented the country from operating as a liberated free enterprise for international engagement. Furthermore, the nation has continued to transition from a restrictive and controlling political environment to a new democratic society. This transition has left communities to interpret and translate messages of promise, prosperity and equality, while their reality has been an experience of economic challenge, violence, coercion and manipulation. The increase of fear, uncertainty and anxiety in South Africa has increased as internal and external changes continue to take place. This has been evident in the political and socioeconomic arenas, as well as in the physical environment as natural disasters impact daily life with floods or droughts throughout the country. It has required the integrity of preachers to recognise the challenges and confront the problems, particularly acts of greed, selfishness and an arrogant independence that does acknowledge the needs of others, both within the Church and the community. Preaching that avoids popularity and pride, is a practice of preaching that has learnt to be vulnerable and it enables the preacher to share in the congregation's honest experiences of pain and suffering. Preaching as homecoming therefore engages with the community's refreshed sense of identity, being made in the image of God, and having a renewed sense of intrinsic worth and self-esteem, as well as acts as a celebration of community, in promoting solidarity.

[982] Elizabeth Achtemeier, *Creative Preaching: Finding the Words* (Nashville: Abingdon, 1981), 26.

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It has been evident that the role of leadership in the Church has needed to play a proactive role in addressing the concerns of parishes. The South African Anglican Church has been involved in recognising the intentional focus on forming and structuring messages that will assist with proclaiming good news as it pertains to the congregation's local context. These messages have taken on the design of sermons that have displayed a sense of understanding modern needs and yet, at the same time, have remained focussed on the authenticity of biblical texts. Preaching that is inclusive has demonstrated that as a communicative event, preaching is not only relational but also engaging and participatory. It relates therefore to the holistic notion of the human form of knowing, and perceiving knowledge extends beyond cognitive forms of perception and is inclusive of intuition, imagination and the mystical. Imaginal preaching has been used by three Archbishops leading the Anglican Church in South African from 1990 to 2017 as a means to offer experiential messages of hope and resilience. This study has explored the preaching of Archbishops Desmond Tutu, Njongonkulu Ndungane and Thabo Makgoba as pioneering leaders who were faced with the challenge of leading the Church through radical change and agonising conflict.

The Heidelberg Method of sermon analysis has demonstrated that the 12 sermons selected in this study have illustrated insightful linguistic and theological perspectives that have contributed towards an integrated approach to the spiritual and social needs of the congregations. The need to be 'seen' is addressed by the preacher's ability to recognise and acknowledge the emotional and spiritual desires of the congregation. This has led to the evidence of a deeper understanding of both solidarity and hospitality as human forms of belonging and has enriched the sense of identity and purpose for each parish. Furthermore, the correlation between linguistic techniques and theological reflections has revealed the participatory elements of preaching as a communicative event. The involvement of the preacher, the congregation and God within this preaching event is not only supported by the biblical text, but Scripture is the platform from which a larger God story unfolds. The process of sermon analysis has demonstrated how God's participatory presence initiates a response from the contemporary community of faith as an invitation is extended to take part in God's story. The role of preaching is thus the practice of revelation and reimagining.

Preaching uses the sermon to convey messages that portray renewed ways of perceiving God's Kingdom as a place and space of communal belonging. A refreshed and revisited understanding of identity is formed as the notion of being made in the image of God is proclaimed as good news for all those South Africans who long to hear the hope of equality, justice and liberation. This hope is a tangible and fluid movement of experience within the liminality of present conflicts or paradoxes of life. It reveals the transformative love of God at

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work in the present life of the congregation and it shines a light into the unknown, uncertain and often overwhelming darkness of the future. This light is a realistic means to perceiving an alternative way forward that does not have to conform to the standards or practices of the modern world. Preaching is thus a contributing communicative practice that provides the South African Anglican Church the ability to revisit the notion of 'home' as a place and space for belonging and purpose. Preaching as 'homecoming' has referred to the approach the community of faith has undertaken to not only address its own needs for safety, security and stability but to become agents of change who seek to transform society by acts of inclusivity and solidarity. Preaching that seeks to proclaim the good news of the Kingdom of God as a present and participating experience is thus an embodied encounter of the notion of home. It provides the community of faith with an intentional and insightful way forward into a future that has a lens to open up renewed ways of living as members of God's community with creativity, inspiration and meaning.

9.3 RECOMMENDATIONS FOR FUTURE RESEARCH

This research investigation has explored the practice and intention of preaching within the South African Anglican context from 1990 to 2017, in seeking to understand the extent that preaching, as a communicative event, has contributed towards the social and spiritual needs of the community of faith. As it has considered a timeframe of rapid change within political and socioeconomic environments, including international and national influences, and a significant transitional period of a new democracy, it is suggested that the Anglican Church of Southern Africa could seek to inquire about the role of preaching within additional dioceses and countries that belong to this Anglican Province. The evidence of global trends and the prevalent influences of Western and Eastern trade, social infrastructures and climate changes have led to the demonstration that, globally, change is a constant reality and that the impact of change may be reviewed regularly as society becomes more consciously aware of the influences. These inquiries could assist with a more integrated understanding of preaching throughout the Province of Southern Africa. Furthermore, it could then assist with the on-going dialogue in Afro-Anglicanism, particularly as the Afro-Anglicanism Conference meets every ten years. This platform may contribute towards discussions of communication and, specifically, preaching as an ecclesiastical practice for proclaiming the good news of God.

The need for messages of hope in times of instability and turbulence has been evident in this study, and this research has recognised the role that South African Church leaders were called to demonstrate, particularly in addressing the challenges the community of faith in acknowledging the pain and suffering that has occurred and in having the courage to offer an

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alternative reality for a meaningful future. This research involved 12 sermons by three Anglican Archbishops who led the Anglican Church in South Africa through significant change. The hierarchical leadership structure lends itself to other forms of leadership,[983] as well as the encouragement of non-clerical leadership in the roles created for laity that include preaching. It is suggested that the preaching of bishops, priests and lay preachers may be explored as additional contributions to the notion as preaching as 'homecoming'. Furthermore, the inclusivity of preaching has witnessed the growth in the number of female and young preachers. It would be a dynamic exploration to compare the preaching of these minority groupings in the Anglican Church to the preaching of ordained clergy, as the voices of the minority are being heard in local communities throughout the Anglican Communion. This may offer additional insights into the value of the use of language as a means off contributing towards a sense of belonging and identity, particularly deriving from non-ordained members of the church.

The temporal aspect of this study has followed the premise that preaching is concerned with reflecting upon the past, recognising the present circumstances and representing a possible way forward towards a hopeful future. Preaching that is vulnerably courageous may thus address social injustice, confront prejudices and strive for accountability; it is open and flexible to proclaim God's narrative as one that has been, currently is and will be pertinent for the wellbeing of the contemporary community of faith. The 2020 COVID-19 pandemic has therefore opened further concerns for preaching as 'homecoming' as the Church seeks alternative ways for being a community facing present challenges but also long-term problems. The Church must face existing political and economic challenges as well as additional pressures that have been imposed upon it by health regulations, lockdown procedures and travel restrictions. As the Church discovers new forms of communication with the contemporary faith community, this study could extend the notion of preaching as homecoming as a means to focus on the linguistic and theological approaches that may contribute towards sustaining a sense of stability, safety and security in the turmoil of messages that establish a sense of anxiety, fear and uncertainty.

[983] The leadership structure is determined by function and role, and includes the ordination of Archbishops, bishops, priests and deacons, while the laity includes leaders from the community of faith who are not clergy. This includes lay ministers, parish council, and church wardens.

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APPENDICES

APPENDIX 1: EXEMPTION OF ETHICAL CLEARANCE LETTER

UNIVERSITEIT
STELLENBOSCH
UNIVERSITY

PROJECT EXEMPT FROM ETHICS CLEARANCE

30 July 2020

Project number: THE-2020-17109

Project title: Preaching as Homecoming: A practical theological study of proclaiming belonging and identity in the South African Anglican context from 1990 to 2017

Dear Miss Sharon Davis

Co-investigators:

Your application for exemption submitted on 15/07/2020 10:38 was reviewed by the Research Ethics Committee: Social, Behavioural and Education Research (REC: SBE).

You have confirmed in the proposal submitted for review that your project does not involve the participation of human participants, or the use of personal, identifiable information. You also confirmed that you will collect data that is freely accessible in the public domain only.

The project is, therefore, exempt from ethics review and clearance. You may commence with research as set out in the submission to the REC: SBE.

If the research deviates from the application submitted for REC clearance, especially if there is an intention to involve human participants and/or the collection of data not in the public domain, the researcher must notify the DESC/FESC and REC of these changes well before data collection commences. In certain circumstances, a new application may be required for the project.

Please remember to use your **project number** (THE-2020-17109) on any documents or correspondence with the REC concerning your project.

Sincerely,

Clarissa Graham

Coordinator: Research Ethics Committee: Social, Behavioural and Education Research (REC: SBE)

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APPENDIX 2: POETRY

No one could solve my dilemma
nor could they tell me where I come from.
Now, lost at the crossroads
my heart bleeds, wondering
Which way is home.
--Rumi

Troubled by questions all my life,
Like a madman, I have been
Knocking at the door.
It opened!
I had been knocking from the inside.
--Rumi

In a world in which the code is unknown, hospitality can open our eyes to *a strange code revealed*. In the words of an old Celtic tune:
We saw a stranger yesterday.
We put food in the eating place.
Drink in the drinking place.
Music in the listening place.
And with the sacred name of the Triune God
He blessed our house.
Our cattle and our dear ones.
As the lark says in her song:
Often, often, often goes the Christ in the stranger's guise.
--Vosloo

"THE JOURNEY

Above the mountains
the geese turn into the light again

Painting their black silhouettes
on an open sky.

Sometimes everything
has to be inscribed across the heavens

so you can find the one line
already written inside you.

Sometimes it takes
a great sky to find that

first, bright and indescribable
wedge of freedom in your own heart.

Sometimes with the bones of the black
sticks left when the fire has gone out

someone has written
something new in the ashes of your life.

You are not leaving.
Even as the light fades quickly now,
you are arriving."
--David Whyte

There is no house
like the house of belonging.
--David Whyte

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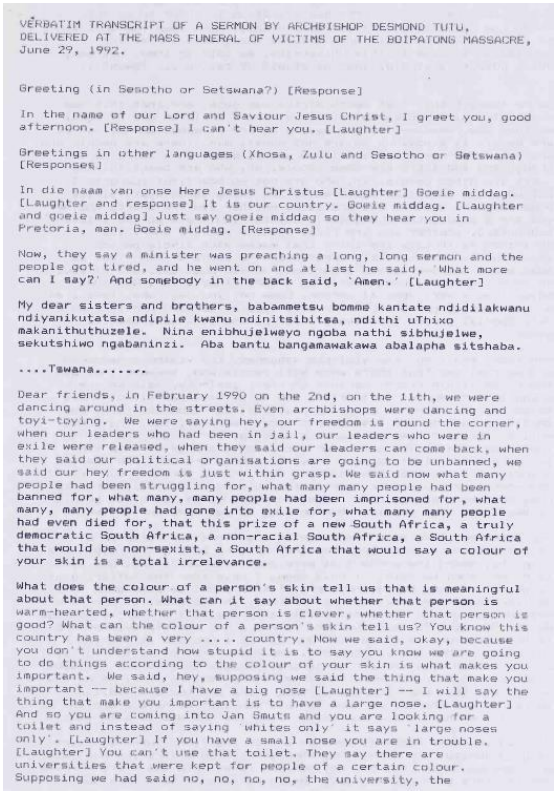
APPENDIX 3A: ARCHBISHOP DESMOND TUTU

THE BOIPATONG MASSACRE FUNERAL, 29 JUNE 1992



VERBATIM TRANSCRIPT OF A SERMON BY ARCHBISHOP DESMOND TUTU, DELIVERED AT THE MASS FUNERAL OF VICTIMS OF THE BOIPATONG MASSACRE, June 29, 1992.

Greeting (in Sesotho or Setswana?) [Response]

In the name of our Lord and Saviour Jesus Christ, I greet you, good afternoon. [Response] I can't hear you. [Laughter]

Greetings in other languages (Xhosa, Zulu and Sesotho or Setswana) [Responses]

In die naam van onse Here Jesus Christus [Laughter] Goeie middag. [Laughter and response] It is our country. Goeie middag. [Laughter and goeie middag] Just say goeie middag so they hear you in Pretoria, man. Goeie middag. [Response]

Now, they say a minister was preaching a long, long sermon and the people got tired, and he went on and at last he said, 'What more can I say?' And somebody in the back said, 'Amen.' [Laughter]

My dear sisters and brothers, babammetsu bomme kantate ndidilakwanu ndiyanikutatsa ndipile kwanu ndinitsibitsa, ndithi uThixo makanithuthuzele. Nina enibhujelweyo ngoba nathi sibhujelwe, sekutshiwo ngabaninzi. Aba bantu bangamawakawa abalapha sitshaba.

....Tswana.....

Dear friends, in February 1990 on the 2nd, on the 11th, we were dancing around in the streets. Even archbishops were dancing and toyi-toying. We were saying hey, our freedom is round the corner, when our leaders who had been in jail, our leaders who were in exile were released, when they said our leaders can come back, when they said our political organisations are going to be unbanned, we said our hey freedom is just within grasp. We said now what many people had been struggling for, what many many people had been banned for, **what many, many people had been imprisoned for, what many, many people had gone into exile for, what many many people had even died for, that this prize of a new South Africa, a truly democratic South Africa, a non-racial South Africa, a South Africa that would be non-sexist, a South Africa that would say a colour of your skin is a total irrelevance.**

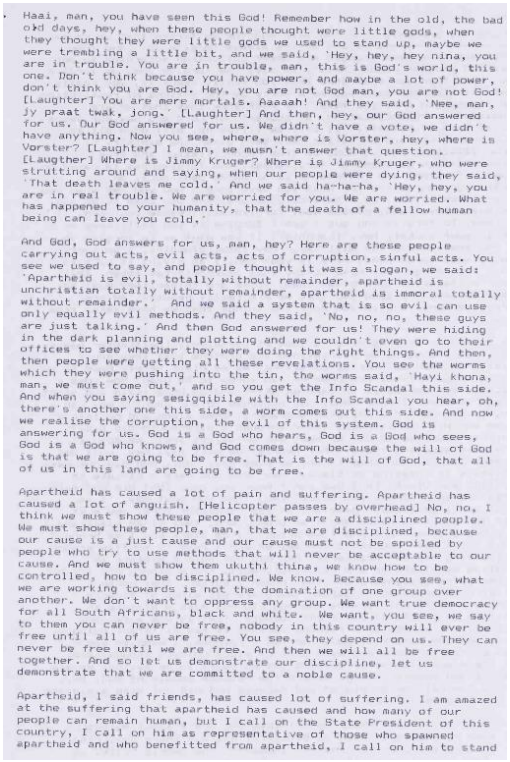
What does the colour of a person's skin tell us that is meaningful about that person. What can it say about whether that person is warm-hearted, whether that person is clever, whether that person is good? What can the colour of a person's skin tell us? You know this country has been a very ..... country. Now we said, okay, because you don't understand how stupid it is to say you know we are going to do things according to the colour of your skin is what makes you important. We said, hey, supposing we said the thing that make you important -- because I have a big nose [Laughter] -- I will say the thing that make you important is to have a large nose. [Laughter] And so you are coming into Jan Smuts and you are looking for a toilet and instead of saying 'whites only' it says 'large noses only'. [Laughter] If you have a small nose you are in trouble. [Laughter] You can't use that toilet. They say there are universities that were kept for people of a certain colour. Supposing we had said no, no, no, no, the university, the university, this one is set aside for people with large noses, [Laughter] that is the first qualification in order to be able to enter the university. If you have a small nose then you must apply to the Minister of Small Nose Affairs [Laughter] to ask for permission to come to this university. We said to them, hey man, using colour is stupid, just as stupid as saying ... Tswana... .....

So we thought that that South Africa was gone, and that this new South Africa, in which we say all of God's children are of equal worth-- Now remember, we are saying we are of equal worth, not we are equal. It's obvious we are not equal, man. There are people who are tall. You can't say a tall person is equal to a short person [Laughter] and there are some people, ah, who are beautiful and there are other people, ah, who are not so beautiful [Laughter]. But what the Christian faith says, the thing about every single human person, whether you are tall, whether you are short, whether you are a Studebaker [Laughter], whether you are a spring chicken [Laughter], whether you are rich, whether you are poor, the christian faith says the thing that makes each single person important is that they are created in the image of God. That is what makes all you of you important. So you must say, all of you, I am a VSP. Come on, one, two: I am a VSP. [I am a VSP] Now that means I am a very special person. Come on, you say, one, two: I am a very special person. [I am a very special person] And if I am a very special person then every other person is a very special perso.

And then, and then, the violence happened, the violence happened and we realised that there were evil people who, because they saw the prize within reach, because of their jealousy, said we are not going to let you get that prize, and so we have had all of these massacres. But God, we pray, we pray that for goodness sake, God, that this must be the last of its kind. We pray, God, that this will be the last time we stand in front of our people and say to them, God cares. You see, when you come to things of this kind, you have every right to ask, 'Hey, God where are you? God are you blind, can't you see, God, are you deaf, can't you hear our cries? God where are you when a nine-month-old baby is brutally murdered? God, God, God, do you care? God, do you love us, us black people as you love other people. God do you, do you know our suffering?'

Now those may have been the kinds of questions the children of Israel must have asked God when they were in bondage in Egypt. And then they heard the words that were read, the words that God spoke to Moses, when he said, 'I have seen, I have seen the suffering of my people, I have heard their cry. I know and I am come down to deliver them.' And now, my dear friends, in the midst of our pain and anguish and in the midst of all this death, that is the message we are bringing to you. Our God is not a God who sleeps, our God is not a God who is blind, our God is not a God who is deaf, our God is not a God who is ignorant. We come here to say to you: you, dear children, you who are suffering, we come to give you the good news that we have God who knows, we have a God who sees, we have a God-- hey, hey, when you are sitting there and you are feeling sorry, as you should, we want to tell you that we have a God who is Emmanuel. We have a God who says, 'I am the God who is with you.'

Our God is not a God who, when we are in the fiery furnace, gives us good advice, who says, 'No, when you are in a fire you must wear an asbestos suit.' No, no, no, our God comes into the fiery furnace and is there with us. You say, 'Haai, we haven't seen this God.'



Haai, man, you have seen this God! Remember how in the old, the bad old days, hey, when these people thought were little gods, when they thought they were little gods we used to stand up, maybe we were trembling a little bit, and we said, 'Hey, hey, hey nina, you are in trouble. You are in trouble, man, this is God's world, this one. Don't think because you have power, and maybe a lot of power, don't think you are God. Hey, you are not God man, you are not God! [Laughter] You are mere mortals. Aaaaah! And they said, 'Nee, man, jy praat twak, jong.' [Laughter] And then, hey, our God answered for us. Our God answered for us. We didn't have a vote, we didn't have anything. Now you see, where, where is Vorster, hey, where is Vorster? [Laughter] I mean, we musn't answer that question. [Laughter] Where is Jimmy Kruger? Where is Jimmy Kruger, who were strutting around and saying, when our people were dying, they said, 'That death leaves me cold.' And we said ha-ha-ha, 'Hey, hey, you are in real trouble. We are worried for you. We are worried. What has happened to your humanity, that the death of a fellow human being can leave you cold.'

And God, God answers for us, man, hey? Here are these people carrying out acts, evil acts, acts of corruption, sinful acts. You see we used to say, and people thought it was a slogan, we said: 'Apartheid is evil, totally without remainder, apartheid is unchristian totally without remainder, apartheid is immoral totally without remainder.' And we said a system that is so evil can use only equally evil methods. And they said, 'No, no, no, these guys are just talking.' And then God answered for us! They were hiding in the dark planning and plotting and we couldn't even go to their offices to see whether they were doing the right things. And then, then people were getting all these revelations. You see the worms which they were pushing into the tin, the worms said, 'Hayi khona, man, we must come out,' and so you get the Info Scandal this side. And when you saying sesigqibile with the Info Scandal you hear, oh, there's another one this side, a worm comes out this side. And now we realise the corruption, the evil of this system. God is answering for us. God is a God who hears, God is a God who sees, God is a God who knows, and God comes down because the will of God is that we are going to be free. That is the will of God, that all of us in this land are going to be free.

Apartheid has caused a lot of pain and suffering. Apartheid has caused a lot of anguish. [Helicopter passes by overhead] No, no, I think we must show these people that we are a disciplined people. We must show these people, man, that we are disciplined, because our cause is a just cause and our cause must not be spoiled by people who try to use methods that will never be acceptable to our cause. And we must show them ukuthi thina, we know how to be controlled, how to be disciplined. We know, because you see, what we are working towards is not the domination of one group over another. We don't want to oppress any group. We want true democracy for all South Africans, black and white. We want, you see, we say to them you can never be free, nobody in this country will ever be free until all of us are free. You see, they depend on us. They can never be free until we are free. And then we will all be free together. And so let us demonstrate our discipline, let us demonstrate that we are committed to a noble cause.

Apartheid, I said friends, has caused lot of suffering. I am amazed at the suffering that apartheid has caused and how many of our people can remain human, but I call on the State President of this country, I call on him as representative of those who spawned apartheid and who benefitted from apartheid, I call on him to stand up one day and say, 'For the pain and the suffering that we caused you we are sorry and we are asking please forgive us.' And then those who have been wronged are under obligation according to our Lord and Saviour Jesus Christ, to say, 'We forgive you, we forgive you.' And then you must show that you really meant it, you really meant it when you said you were sorry by the actions of restitution and reparation that you make. We must show them that we are committed to reconciliation. Of course! Our Lord and Saviour Jesus Christ said of himself, 'I, if I be lifted up, will draw all to me,' and we who are christian have been given the ministry of reconciliation. But it must be true reconciliation and true reconciliation is based on forgiveness, and forgiveness is based on true confession, and confession is based on penitence, on contrition, on sorrow for what you have done. And you see when you have stolen my pen, as I have said before, and you come to me and you say, 'Hey, Tutu, please man, forgive me, I stole your pen,' I am ready to forgive you but I can't forgive if you still keep my pen in your pocket, hey. [Laughter] If you want me to forgive you, if you are serious you will say, 'Hey Tutu, mfondini, I am sorry man, please forgive me, here is your pen, I am giving it back to you.' The things they have taken, that apartheid has taken, that their white skins have given them, those are things they must be ready to say, 'To show you that we are really genuine, we are sorry, we want to give you back the things that we have taken from you.'

But we too my friends need to look at ourselves. [Helicopter passes by] I am trying to be disciplined and pretend that they don't exist. We need to look at ourselves. We as black people need to be saying to ourselves, how come we can agree to be used? How come a black person can agree to take an AK-47 and go on a train and shoot people he doesn't know? What has happened to our ubuntu? Why can a man, having left his children somewhere, come along and go into a house and with an assegai spear through a nine-month-old baby? What has happened to us? We must ask ourselves too. We musn't merely be accusing those other people. We must say, hey, what has happened to us? And that is why we must say, 'Hey, God did not make a mistake in creating me black.' Hey? Did God make a mistake in creating you black? [No] God can't hear you man. [No] Did God make a mistake in creating you black? [No] Then you must say, 'I am black and I am proud.' Mamela I am the conductor here, you must wait for me. I am black and I am proud, one, two: [I am black and I am proud.] I am black and I am proud. [I am black and I am proud.] Now I don't mean you to follow me. We don't have to shuffle around apologising for our existence. God did not make a mistake in creating us black. We are beautiful. Well, there others who are not so beautiful [Laughter] but that doesn't matter. That doesn't matter because in God's garden there are all kinds of flowers. There are different flowers and God did not make a mistake in creating us people of different colours. That is how a rainbow happens. A rainbow is a rainbow because it has different colours. If it had one colour it would not be a rainbow. I want to see-- I mean of course there are many sort of black colours around here. But there are also other colours and we ought to be saying: We are the rainbow people of God. We are the rainbow people of God, hey, we are the rainbow people of God because God did not make a mistake in creating us different.

Now friends, we have white compatriots who heard about Boipatong and some of them got upset on behalf of us. But there were others for whom it was just yet another incident. The people killed in Boipatong were just another set of statistics until we said, if the

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State President does not agree to these demands we are going to ask them not to go to the Barcelona Olympics. Yho-Yho-Yho [Laughter] Yho-Yho-Yho wayithint'emsileni mfondini, [Laughter] Now they woke up hey? They woke up, hey! They said, 'Hey, hey, hey, Tutu, Tutu, you are back again, hey! You were silent all this time, you are back again.' Hey? I said, no man, we want them to go to the Barcelona Olympics, we really do want them to go, because we've got some of our people to can run too. We want you to go. But the onus is on the State President.

All we have said is: State President, one, we demand that the murderers be arrested and convicted. Now, which government will ever say we don't want murderers to be arrested and convicted. I mean that is a reasonable, hayi man torho, man, you must, jy moet tog saamstem, [Laughter] it's a very reasonable request. It's not a wild request like maybe Chris Hani makes. [Laughter] I mean it's a very reasonable request, one that can be made by a minister of religion. It can be made by a minister of religion. Which government could say that is crazy. So we here, all of us, are saying to Mr De Klerk, we demand-- now don't say your izawuba inde kakhulu- just say we demand that the murderers of Boipatong must be brought to justice, arrested, convicted, imprisoned and they must not then be released because of a computer error. Now I want you to say whether you agree with me or not. You say yes or no. We demand that the murderers of Boipatong be brought to justice, convicted and imprisoned. Do you agree [Yes] Now Mr De Klerk must hear that man. I ask you again, do you agree? [Yes] That is the first demand.

The second demand: Mr De Klerk, we don't want to fight your police. You see, remember I am just an archbishop, you see and I must try to speak nicely. [Laughter] So I am saying to Mr De Klerk, look, police everywhere in the world are meant to be the protectors of the people and I am sure your police also want to be the protectors of the people. The trouble is that their definition of people is too restricted. [Laughter] So, Mr De Klerk, all we are saying, we are not accusing you... we are not accusing you of anything, We are just saying, it is a reasonable request where people have some doubts, since you have nothing to hide-- They have nothing to hide, have they? I mean they've said they have got nothing to hide -- since you have nothing to hide, agree that an international group, to be agreed on by the multi-party setup, an international group must come to monitor-- we are not saying it must be a peacekeeping force, we are saying let them come to monitor the violence and the operation of the security forces. It is simple and since you have already agreed that a few judges and other people can come and you say you don't mind fact-finding commissions, you can say these are actualy fact-finding commissions. You can call them fact-finding comaasions, we will call them monitoring commissions, and it doesn't matter. What is that kind of difference between friends? Now that is our demand. Mr De Klerk, we want an international group to monitor the security forces and the violence in this country. Do you agree? [Yes]

Number last... Mr De Klerk, we want an interim government. When? [Now] Mr de Klerk, we want an interim government. When? [Now] Mr de Klerk, we are not, we don't-- I mean you can also be in the interim government. [Some say NO] Mr de Klerk, we are saying what we want is a democratically-elected constituent assembly that the people must be able to choose who are going to represent them. I thought that was democracy. That is what we used to learn when I was in Standard 1, democracy is government by the people of the people for the people. [Laughter] That is what they used to tell us and they said democracy is guaranteed by universal adult suffrage. That is what they used to tell us, ngoku they are changing, but you see we don't change too quickly. We are saying we just want democracy. Now is that too much? We want democracy. We want stability in our country and we want security for all. And Mr De Klerk, let's just tell you something: we hate violence. Mr De Klerk, we hate violence from whatever quarter because, Mr De Klerk, we want peace, we want peace. I think he needs to hear you say, we want peace. Come on. [We want peace] Again. [We want peace] Futhi man. [We want peace]

I finish, I finish.

I want to remind you that we have a God, we have a God-- they can get rid of this, that and the other of us, but when you choose evil, when you choose oppression, when you choose injustice, you are opposing God. And, hey, you are in trouble. You are in trouble. You have already lost. We told them long ago, we said when you take on God, when you say you stand for injustice and oppression and corruption, you have already lost. And we are seeing them biting the dust, they are biting the dust and biting the dust comprehensively. And they will still do so, they will bite the dust. I can see some people are laughing-- They are in trouble and we are being nice to them.

You see, we say hey, hey, hey, hey, come, come, come, come and join the winning side. Come and join the winning side. For we are on the side of justice, we are on the side of reconciliation, we are on the side of peace, we are on the side of stability, we are on the side of freedom, we are on the side of goodness, we are on the side of life, we are on the side of humanity, and we say, hey, we are going to be free! We are going to be free, we are going to be free in this land! We are all going to be free! Hey kutheni ingathi niyandiphikisa, we are going to be free! Do you agree? [Yes] We are going to be free. [Yes] Now, I want you to hold up your hands (3 times) and say we are going to be free [We are going to be free]. All of us [all of us], black and white together [black and white together], we shall be free [we shall be free], all of us [all of us], black and white together [black and white together], for we have a God [for we have a God], we have a God [we have a God] a God of justice, [a God of justice], a God of freedom [a God of freedom], a God of liberty [a God of liberty]. Amen, Amen

ends

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APPENDIX 3B: ARCHBISHOP DESMOND TUTU

NEDERDUITSE GEREFORMEERDE KERK, SUID-OOS PRETORIA 12 NOVEMBER 1995

Sermon : NGK Suid-Oos Pretoria
12 November 1995

Introduction:
Greetings. Thank you for the great privilege and honour of being invited to preach in your Church. Someone speaking about the dreamlike quality of what was happening before our very eyes last year in April said he told his wife - "Darling, I like this dream. Don't wake me up." Isn't it part of this wonderful miracle that has happened in our country that we could be preaching here today and the sky does not fall in ?

I bring the greetings of your sisters and brothers in the Church of the Province of Southern Africa.

My text comes from the account in John's Gospel about the feeding of the five thousand. This is one of the very few accounts that occurs in all four Gospels, clearly indicating its importance for the early Christian community. There are many lessons that we could learn from the story, e.g. about the importance of sharing, but I want to point to another which, for me, stresses a crucial attribute of our God. Jesus was God in the fullest possible sense that God is God and we know that God fed not just five thousand but an entire nation and not just for one dinner but for 40 years as He did with the children of Israel. Therefore it is clear that Jesus could have performed the miracle without help from anyone. And yet He insisted on receiving what the accounts stress as utterly inadequate - "But what is that among so many?" the thoroughly pragmatic disciples asked perfectly reasonably.

It seems to me the crucial lesson we are meant to learn is that we have an extraordinary God - this omnipresent and allknowing One who created all there is without our help and yet will not undertake any enterprise without a human partner even if thereby He would jeopardise that enterprise.

God could have delivered the children of Israel from bondage without help from a human partner, but wouldn't, and so God invited the reluctant Moses to be that collaborator. Had Moses refused, as it were, to give God his bread and his fish then humanly speaking the Children of Israel would still be in bondage in Egypt. And so on in the Bible we see how God constantly calls on human partners to collaborate with Him.

He did so with Mary when He asked her to be the mother of His son. We would have been in a pickle had she refused.

And so down the years God has called individuals and groups to be these partners. Paul speaks in **1 Cor 3:8** of the Apostles in a variant reading as fellow workers with God - fellow workers with God. It is so even today - if someone walked in here hungry, God would want to perform the miracle of feeding him, but it would not be by letting koeksisters float down from heaven. It would be because you offered God your bread and your fish to help God perform His miracle.

God has chosen you Afrikaners for a special role in this land. I used to say that Afrikaners are not subtle. You know where you stand with them. If they said they would put you in your place, then that is what they meant. Unlike others who might say the opposite and do as the Afrikaners did.

I also said that you are a remarkable people - that once you have seen the light, then nothing would stop you. There were no half measures with you. You were committed to the hilt. Just see what people like Beyers Naudé, Ben Marais, Dawid Bosch, Piet Meiring and others have done, often at very great cost to themselves, as they stood up to be counted and often being accused of being traitors.

I remember when I was General Secretary of the SACC inviting the NGK to a consultation on Racism, how we got their response through the newspapers, and the consultation being a little upset at this — how I asked to be allowed to write to the NGK, which I did. I said that our country needed you. You had a critical contribution to make and I renewed the invitation to yourselves to join the SACC or to come as observers, even unofficial observers. We had some meetings, but it was not to be at that time. But in the fullness of time our God performed His miracle. We had the Rustenburg Conference when Prof Jonker confessed and I accepted his plea for forgiveness.

Hey, we have seen wonderful things happening. Yours is the first Church publicly and openly to do what your General Synod did last year when your Moderator said you had been guilty of persecuting your prophets, when Beyers and Prof Marais were rehabilitated and vindicated. You are wonderful people and God will still use you powerfully in this land. How God must have smiled then, and what great joy there must have been in heaven when your Church rejoined the SACC.

We have needed your commitment, your zeal and your dedication. We have been so much the poorer without them. Our land needs healing. We have all been traumatized by apartheid. We are a wounded people, all of us.

God wants to heal us. We must carry out our mandate to preach the Gospel of reconciliation which depends on forgiveness and which depends on confession. God wants us to help restore and establish moral standards in our land, standards of honesty and truthfulness, of integrity and self-sacrificing service.

St Augustine of Hippo has said

> "God without us will not;
> we without God cannot."

We thank God for all that God will accomplish through you. We thank God for all that God has accomplished through you. We pray that you will come to have a security and assurance that comes from God that you will not look for your worth in ethnicity or language or culture, but from the fact that you are precious because you have been created in the image of God, that you won't be so defensive, feeling that you are under attack and losing everything. You have a vibrant language, culture and history and you will never be destroyed. Our land would be infinitely poorer without you.

We need you to enrich us in all kinds of ways. Look not to a sectional security, to sectional interests. Look to being part — an enthusiastic part — of this exhilarating land. Throw in your lot to create a new South African nationhood. You are totally indispensable and unique. God needs your fish and your bread to perform the miracle of creating that new nationhood, that new identity.

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APPENDIX 3C: ARCHBISHOP DESMOND TUTU

SAINT GEORGE'S CATHEDRAL IN CAPE TOWN DURING THE SECOND INTERNATIONAL CONFERENCE ON AFRO-ANGLICANISM, 25 JANUARY 1995

My dear friends, you who come from every corner of the globe, thank you for coming to visit us in South Africa. I hope so very much that you have enjoyed yourselves and that we were reasonably hospitable, for I myself and others of us have enjoyed your warm and caring hospitality whenever we have been amongst yourselves in your home countries. I hope that my people here have not let me down in their warmth and generosity. I hope, too, that for those visiting South Africa for the first time, you were not too disappointed, that it lived up to your expectations in the physical beauty of the land and the friendliness of its people. But also in the extraordinary disparities in wealth and poverty, in prosperity and squalor. Those who are visiting for a second or third time, I hope that you have experienced the differences in the way people carry themselves, in how they walk. But despite the poverty, and despite the fact that not a great deal has in fact actually changed materially--after all, before April 27, 1994, white people in this country owned 87% of the land; and after April 27, white people owned 87% of the land--there is something in the air. It is that we have a new, a free South Africa. You look at the rose that you saw on April 26, and you look at it on April 28, and somehow this rose is more beautiful. The sun shone before April 27, but somehow after April 27, it seems to shine just a little brighter. The people used to smile, but somehow after that incredible event, they seem to smile just a little more warmly.

We hope that you are proud of what your black sisters and brothers, together with others, have accomplished, and that you see it in the new relaxed atmosphere. But we are learning to be a normal society. So I add my own welcome, even if it is belated, in that this is the last official event of your conference. I add my own warm welcome to the welcome that the Dean expressed at the beginning of the service. Friends, it is good to be able to say "thank you" to you on South African soil. For all of you have done a remarkable amount to help us reach this goal. You prayed for us. You were involved in the anti-apartheid struggle in many different ways. We will never be able to repay you for the contribution you have made to our struggle. We have won a spectacular victory over injustice, over oppression, over racism. But we want you to know, as we have told many other congregations in other parts of the world, that our victory would have been quite, quite impossible without your wonderful support. And so our victory, our spectacular victory, our scintillating victory, is your victory. And so we want to say "thank you." I hope that those of you who are South African will join me when we give you a humdinger of an applause. Can we do that?

My staff are often quite nasty to me. They know, as some of you will have noticed, how repetitive I am, telling the same jokes over and over again, and so, they have gone so far as to number the jokes. And they will tell each other, "Well you know, the Archbishop today in his **sermon** told Joke No. 20!" So you've been warned. But I believe you all will agree that good stories do bear repetition. So that you know the one about the curate who used to preach only on sacramental confession. (Now if you've heard it, fall asleep, and I shall wake you after I have told it.) Whatever the occasion, whatever the text he received, he would preach on sacramental confession, and the rector by now was tearing his hair out in exasperation, until he thought he had got the measure of his curate. And so he asked him to preach on the feast of St. Joseph, the foster father of our Lord. But he had underestimated the ingenuity of the young man, who got up in the pulpit and said, "You know that Joseph was a carpenter, and I'm sure he must have built confessionals."

So here goes. I have said on many other occasions how our election was like a transfiguration, a mountaintop experience. We all, after it, emerged as new people. You will remember that after our Lord's Transfiguration he came down the mountain to deal with the messy demands of the people at the bottom of the mountain. We, too, after our mountaintop experience must come down to deal with the pressing problems of how we are going to translate our new-found freedom and democracy into tangible things--into homes, into schools, into jobs, into affordable health care, into secure and safe environments for our people, so that they can experience that there is a qualitative difference between living in a free and democratic society, and living in a repressive and unjust dispensation. I hope you, too, have had a transfiguration--a mountaintop experience--whilst you have been here. Now you will be returning home to deal with your particular situations wherever home might be. You must return willing to help God to change whatever those circumstances are which are not conducive to fullness of life for all people wherever home may be for you.

I don't know whether, since you have been in South Africa, you have heard people speak about something called "ubuntu," the essence of being human--this thing that says my humanity is caught up in your humanity. For we say in our idiom, "a person is a person through other persons." Ubuntu speaks about an inclusive kind of community. Apartheid depended on being exclusive, on separating, on alienation. I want to suggest that whatever is peculiar in your own local situation, how about all Afro-Anglicans saying that we will work for a society that is more inclusive, a society that says we stand up against sexism, against ageism, against excluding people on the grounds of sexual orientation, or physical or other disabilities. We must be inclusive in taking account of our peculiar ways of apprehending the divine, and experiencing God, because of who we are, and how we communicate and describe all of that experience of the divine in our theology, in our worship, in our music, in our dance. There must be something that is distinctive, not because we want to make it distinctive, but because it has to be! How about Afro-Anglicans saying we now want to be taken seriously in the decision-making processes especially in those parts where there are non-blacks around? How about us stopping apologizing for who we are? God did not make a mistake in creating us black!

I finish with another of my repeated stories. In the Garden of Eden, everything was, as you might say, hunky-dory, and God looked on and said "Yes, it is fine." Adam lived an idyllic existence. But not quite. For God said, "No, it is not good for you to be alone." So he said to Adam, "You must choose a mate for yourself." And he made the animals pass in front of Adam. God said "What about this one?" And Adam said "No." "What about this one?" "Not on your life," said Adam. And so God put Adam to sleep, and out of his rib came this delectable creature, Eve. And when Adam awakes, he exclaimed: "Wow! This is just what the doctor ordered!"

That story speaks volumes about who we are, that we are in fact made for interdependence; we are made to inhabit a delicate network of interdependence among ourselves, between ourselves and God, between ourselves and the rest of God's creation. That we are made for complementarity, that the absolutely self-sufficient human being is sub-human. That God made us not self-sufficient so that we would know our need for one another. And God has given us distinctive gifts; he has given us gifts that he has not given to other people; and he has given to other people gifts that he has not given to us. God is smart. He says to us: "Voila! You will need that other one to complement what you have; and that other one will need to have you complement what they don't have. Let us celebrate our distinctiveness. Let us celebrate our diversity.

Wasn't it this that Paul spoke about when he said "The body is made of different organs"? It is a body precisely because it has different organs. Go from here, you have been on the mountaintop, go forth as agents of transfiguration; go forth as God's collaborators, who will change the uglinesses of this world, who will change the hatred, who will change the hostility, the alienation, who will change them into their glorious counterparts, so that we will see the kingdoms of this world become as the Kingdom of our God and of his Christ, and he shall reign for ever and ever, AMEN.

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APPENDIX 3D: ARCHBISHOP DESMOND TUTU

HUMAN RIGHTS DAY, 21 MARCH 1995, ST GEORGE'S CATHEDRAL, CAPE TOWN

HUMAN RIGHTS DAY : March 21st, 1995
St George's Cathedral, Cape Town

When the Lord restored the fortunes of Zion,
were we like those who dream.
Then our mouth was filled with laughter,
and our tongue with shouts of joy;
then they said among the nations,
"The Lord has done great things for them."
The Lord has done great things for us;
we are glad.

(Psalm 126: 1-3)

How apt those words of the psalmist.

We have come to praise, worship and adore God the all holy Trinity and to thank Him for the wonders that He has wrought in our land. He has filled our mouths with laughter and we are like those who dream. What a turnaround.

Thirty-five years ago we were filled with deep sadness and we were mourning and weeping because on that day 69 people demonstrating peacefully were shot and killed, many shot in the back as they were running away.

To protest peacefully is a fundamental human right which human beings enjoy as inalienable. The vast majority of the people of this land at that time did not enjoy this right. They were protesting against the Pass Laws which severely restricted their freedom of movement. Freedom of movement is another fundamental right which the vast majority of the people of this beautiful land did not enjoy at that time. They did not enjoy these and other fundamental human rights because they were not citizens in the land of their birth. They did not vote in the land of their birth and so were denied access to most other rights which political power makes available.

What happened 35 years ago in Sharpeville eventually led to South Africa leaving the Commonwealth, because from then on she became the pariah of the world. She could not be part of the community of decent, law-abiding societies.

A miracle happened last year. We who had been denied the franchise for so long voted for the first time ever in the land of our birth. We were at last acknowledged to be human beings with inalienable rights just like other human beings. And now we are free and wonderfully it is not just blacks who have become free. We are free, all of us, black and white together. We have been transformed. We have been transfigured. The repulsive caterpillar has become a gorgeous butterfly of many colours. The world community of decent, law-abiding societies has flung out its arms to embrace us, to welcome us back. The prodigal has returned and the fatted calf has been slaughtered and the world family is celebrating a spectacular victory over injustice and oppression and the gross violation of human rights.

The Commonwealth has welcomed us once more back into the fold, we, this recalcitrant, troublesome, straying sheep. How wonderful therefore, that as we celebrate our very first Human Rights Day as a free and democratic nation, we should be able to welcome Her Majesty the Queen, Head of the Commonwealth, who has honoured us with her gracious presence, and His Royal Highness the Duke of Edinburgh. Your Majesty celebrated your 21st birthday here in Cape Town. A belated — but oh so precious — gift is our freedom which we celebrate with you, Ma'am.

It is wonderful to acknowledge (the representative of) Deputy President de Klerk, without whose courage in 1990 the whole thing might not have happened quite so quickly.

It is even more wonderful to acknowledge our President without whose magnanimity — his singular lack of bitterness — the miracle would never have happened and would not be continuing. We give thanks to God for you all.

It is wonderful to acknowledge the presence of Mrs Yvonne Tshabalala and Mr Isaac Boloang, two survivors of Sharpeville 1960.

Dear friends, it is fitting that it is all happening here in St George's Cathedral which came to be called the People's Cathedral - a high accolade. It was from here that amongst others the mammoth march, the mother of all marches, began on September 13th 1989 and South Africa was never to be the same again.

Let us dedicate ourselves to freedom, that our land will be the land of the free who will never allow anyone to enslave them again. In this new, this democratic South Africa, there will be no arbitrary arrest, no unaccountable authority. There will be freedom of expression, freedom of the Press. There will be freedom from fear, from want, from disease, from ignorance, from poverty. We will oppose any violation of human rights with every fibre of our being.

And ours will be true freedom, not licence when criminal activity is disguised as legitimate protest. We will enjoy our inalienable rights as mature citizens who know that freedom always brings with it responsibilities and obligations, such as this week's campaign to repair and reconstruct our schools in the black community.

Let us go forth to make last year's miracle the spectacular success God wills for us all, black and white together, we the rainbow people of God.

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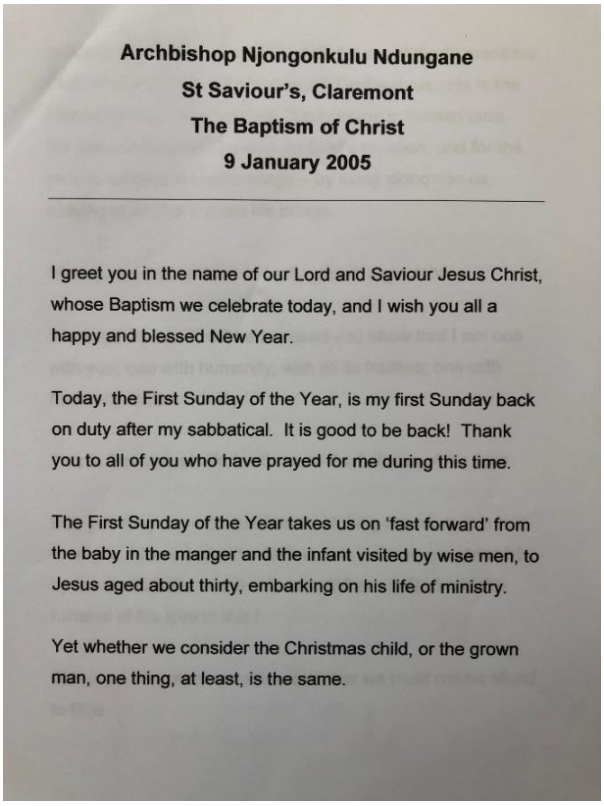
APPENDIX 4A: ARCHBISHOP NJONGONKULU NDUNGANE

ST SAVIOUR'S CLAREMONT, THE BAPTISM OF JESUS, 9 JANUARY 2005



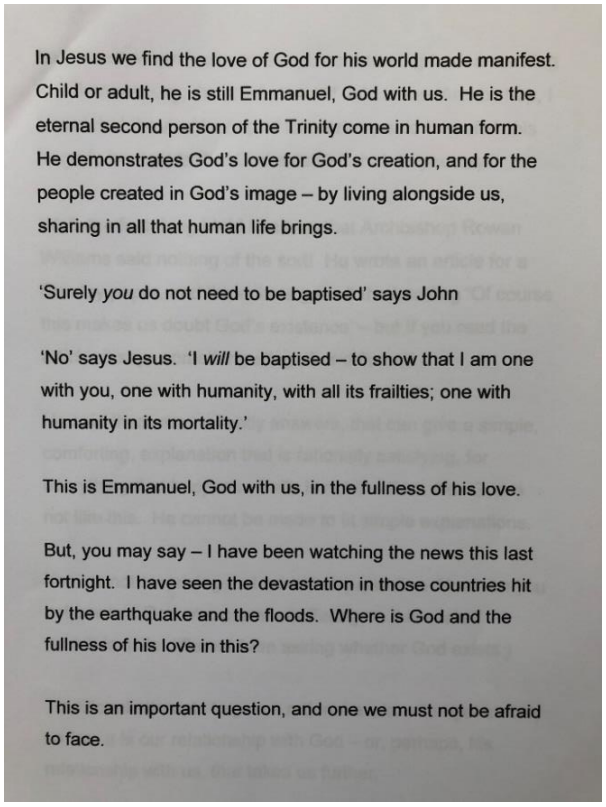
Archbishop Njongonkulu Ndungane
St Saviour's, Claremont
The Baptism of Christ
9 January 2005

I greet you in the name of our Lord and Saviour Jesus Christ, whose Baptism we celebrate today, and I wish you all a happy and blessed New Year.

Today, the First Sunday of the Year, is my first Sunday back on duty after my sabbatical. It is good to be back! Thank you to all of you who have prayed for me during this time.

The First Sunday of the Year takes us on 'fast forward' from the baby in the manger and the infant visited by wise men, to Jesus aged about thirty, embarking on his life of ministry.

Yet whether we consider the Christmas child, or the grown man, one thing, at least, is the same.



In Jesus we find the love of God for his world made manifest. Child or adult, he is still Emmanuel, God with us. He is the eternal second person of the Trinity come in human form. He demonstrates God's love for God's creation, and for the people created in God's image – by living alongside us, sharing in all that human life brings.

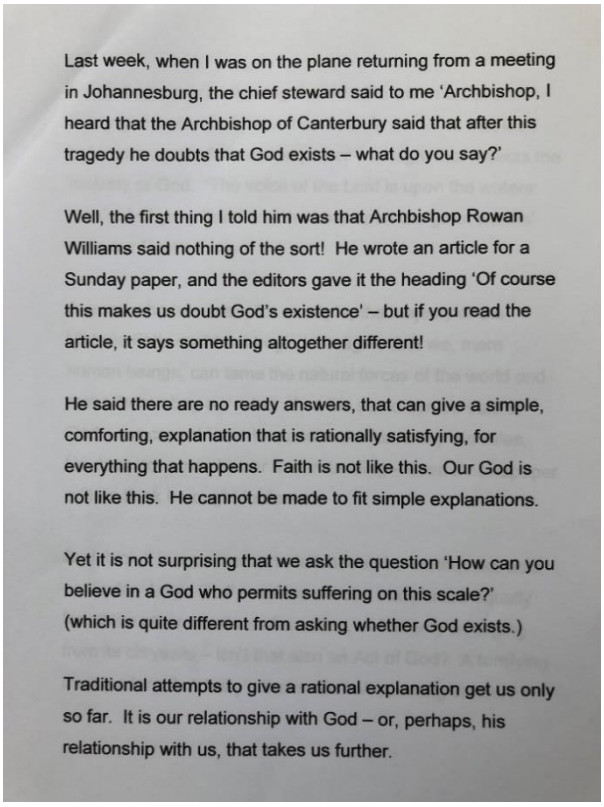
'Surely *you* do not need to be baptised' says John

'No' says Jesus. 'I *will* be baptised – to show that I am one with you, one with humanity, with all its frailties; one with humanity in its mortality.'

This is Emmanuel, God with us, in the fullness of his love.

But, you may say – I have been watching the news this last fortnight. I have seen the devastation in those countries hit by the earthquake and the floods. Where is God and the fullness of his love in this?

This is an important question, and one we must not be afraid to face.



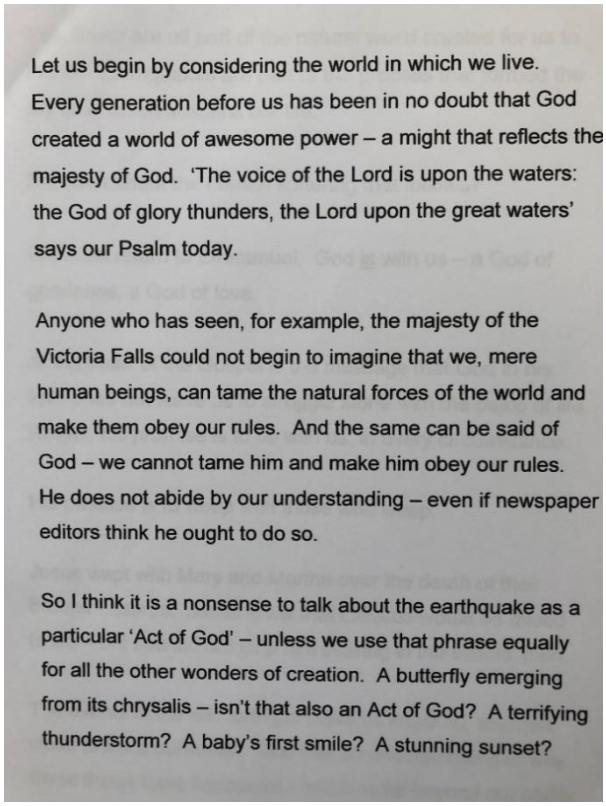
Last week, when I was on the plane returning from a meeting in Johannesburg, the chief steward said to me 'Archbishop, I heard that the Archbishop of Canterbury said that after this tragedy he doubts that God exists – what do you say?'

Well, the first thing I told him was that Archbishop Rowan Williams said nothing of the sort! He wrote an article for a Sunday paper, and the editors gave it the heading 'Of course this makes us doubt God's existence' – but if you read the article, it says something altogether different!

He said there are no ready answers, that can give a simple, comforting, explanation that is rationally satisfying, for everything that happens. Faith is not like this. Our God is not like this. He cannot be made to fit simple explanations.

Yet it is not surprising that we ask the question 'How can you believe in a God who permits suffering on this scale?' (which is quite different from asking whether God exists.)

Traditional attempts to give a rational explanation get us only so far. It is our relationship with God – or, perhaps, his relationship with us, that takes us further.



Let us begin by considering the world in which we live. Every generation before us has been in no doubt that God created a world of awesome power – a might that reflects the majesty of God. 'The voice of the Lord is upon the waters: the God of glory thunders, the Lord upon the great waters' says our Psalm today.

Anyone who has seen, for example, the majesty of the Victoria Falls could not begin to imagine that we, mere human beings, can tame the natural forces of the world and make them obey our rules. And the same can be said of God – we cannot tame him and make him obey our rules. He does not abide by our understanding – even if newspaper editors think he ought to do so.

So I think it is a nonsense to talk about the earthquake as a particular 'Act of God' – unless we use that phrase equally for all the other wonders of creation. A butterfly emerging from its chrysalis – isn't that also an Act of God? A terrifying thunderstorm? A baby's first smile? A stunning sunset?

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Yes, these are all part of the natural world created for us to live in. Earthquakes are part of the process that formed the dry land which sustains our life.

But what about the human suffering that follows?

We must return to Emmanuel. God is with us – a God of goodness, a God of love.

At the heart of the Gospel is the message that God in his love does not leave us to struggle alone with the pains of life. Rather, his promise is to be with us, in every circumstance.

His promise is to weep with those who weep.

Jesus wept with Mary and Martha over the death of their brother Lazarus. Jesus knew that Lazarus would be raised to life – but that did not stop him sharing in the sisters' pain.

The events of the last fortnight leave us shocked, stunned, close to tears ourselves. God has an understanding of why these things have happened – which is far beyond our ability to comprehend. Yet he feels with us, he weeps with us. He

does not belittle our sorrows, when we cannot see things from his perspective.

'He will not despise a bruised reed or a smouldering wick' said Isaiah.

God is tender with his children in their pain.

The prophet Hosea gives us a lovely picture of this when he writes

'It was I who taught Ephraim to walk, I took them up in my arms; but they did not know that I healed them.

I led them with cords of human kindness, with bands of love. I was to them like those who lift infants to their cheeks, I bent down to them and fed them.' [Hosea 11:3,4]

The twentieth century English writer, C S Lewis, also reflected on God's presence in suffering, and in his book *The Problem of Pain* he wrote,

"God whispers to us in our pleasures, speaks in our conscience, but shouts in our pains: it is His megaphone to rouse a deaf world."

That is why the Christian faith has not been battered by experiences of natural disasters over the centuries.

Again and again Christians say that in their time of need, they were most profoundly aware of God's care. They say that he *was* with them, and it was *only* God's love, God's comforting presence, God's strength, that saw them through.

Many of us can confirm the truth of this in the struggles and pains of our own lives.

In the harsh conditions on Robben Island, I asked God how he could allow so much suffering by the people of this country, how he could allow the cruel injustices on the Island. I wrestled with him – I did not try to find the answers inside my own head or heart. And it was in wrestling with him that I felt his hand upon me. His peace suddenly filled me. I knew his comfort and reassurance in a way I had never known before. And I knew his call to ordained ministry.

Years later, in that ministry, my first wife, Nosipho, died suddenly of a haemorrhage. It was one of the darkest

moments of my life. Yet in my pain, I felt God's closeness – his comforting love enfolded me. He raised me up, and gave me the strength to face life again.

It is experiences like these, experiences of the utter certainty of 'God with us' in our suffering that are the ultimate answer to the cry of 'Where is God?'

An answer based on reason will not work. We need an answer based on relationship, a relationship with the living God.

Jesus answers that question as he hangs on the cross. God shares in suffering. God walks the full length of the valley of the shadow. God experiences dying.

And God overcomes death.

By his rising, Jesus demonstrates that there is nothing which is so terrible that God's power is not greater. God's love can transform and redeem any circumstance. God is at work in every situation.

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Even in the media reports, we have seen the power and love of God at work. We have heard of the selfless generosity of the Thai people towards foreign tourists. We have read of people finding a strength within themselves which they did not know they had – a physical strength, an emotional strength – to help others. We read of it in the generous outpourings of help and assistance.

It is not just now, in Thailand. I will never forget the vivid pictures on the television during the terrible floods in Mozambique, of a soldier leaning out of a helicopter to rescue a woman from a tree – and the tiny baby to whom she had given birth while taking refuge there.

This too is God's love made manifest.

And all the baptised are particularly called to participate in the sharing of God's love.

Today, Jesus' baptism reminds us that he is one with us.

Our own baptism makes us one with him.

It makes us one with his death and his rising, one with his defeat of sin and his promise of new life.

And it also makes us one with his life of service.

'Here is my servant, whom I uphold' says Isaiah of the coming Messiah. 'I have set my spirit upon him, and he will bring fair judgment to the nations.'

We too are called to be servants – upheld in our servant ministry by the Spirit of God. Though our initial reaction in the face of tragedy may be of helplessness, even despair, God's Spirit is within us, to lead us in taking action, demonstrating love, showing God's power at work in binding up the broken-hearted and bringing wholeness of life.

We too are to share in bringing 'fair judgment to the nations' – which means bringing God's rule, God's way of life, God's way of love, to every nation on earth.

The disaster in South and South-East Asia has shown us that we are indeed one common humanity.

Today's reading from the Acts of the Apostles – like our celebration of the Epiphany last week – also underlines God's love for all people. God does not show favouritism, says Peter.

God cares about everyone caught up in the tsunami, whether Christian or not. And it is at the level of the individual that he reaches into our lives and assures us of his presence. We are distant spectators, and God is not obliged to justify his actions to us. It is to those caught up in events that he gives his answer – the answer that he is with them.

When Paul felt he could no longer cope with his 'thorn in the flesh' and pleaded for God to remove it, the answer came 'My grace is sufficient for you, for my power is made manifest in weakness.' [2 Cor 12:9]

God works in the majesty of creation, but he also works in the outpouring of his compassion.

Our calling in baptism is to be living demonstrations of Emmanuel, God with us, in whatever situations we, or others, face. We, like our Lord, are to be servants of all humanity, of all creation.

Julian of Norwich, the 14th century English mystic, wrote that 'All will be well, and all will be well and all manner of things will be well.'

She did not mean that nothing bad will ever happen. She said, God does not promise that there will be no suffering. Rather, when suffering comes, we must take heart, for we will not be overcome. And we know this, because Jesus, one with us in his baptism, has overcome for us.

Now, to him who is able to keep us from falling and to present us without blemish before the presence of his glory with rejoicing, to the only God, our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time, and now, and for ever.

Amen

Readings for The Baptism of Christ (First Sunday of the Year, A)
Isaiah 42:1-9
Ps 29
Acts 10:34-43
Mt 3:13-17

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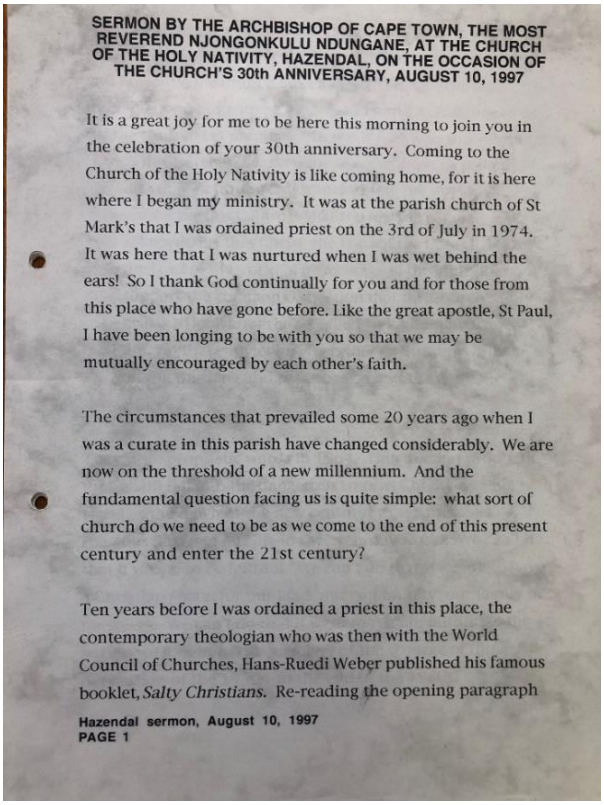
APPENDIX 4B: ARCHBISHOP NJONGONKULU NDUNGANE

THE CHURCH OF THE HOLY NATIVITY, HAZENDAL, ON THE OCCASION OF THE CHURCH'S 30TH ANNIVERSARY, 10 AUGUST 1997.

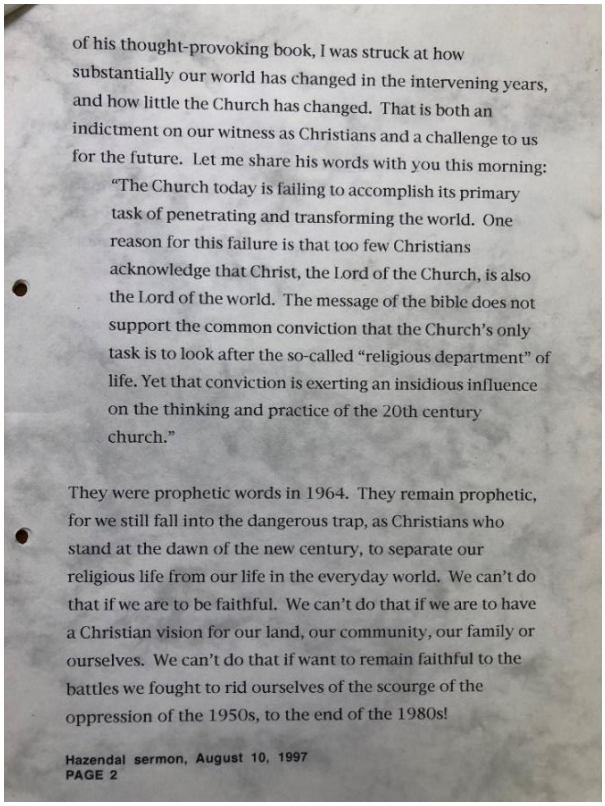


SERMON BY THE ARCHBISHOP OF CAPE TOWN, THE MOST REVEREND NJONGONKULU NDUNGANE, AT THE CHURCH OF THE HOLY NATIVITY, HAZENDAL, ON THE OCCASION OF THE CHURCH'S 30th ANNIVERSARY, AUGUST 10, 1997

It is a great joy for me to be here this morning to join you in the celebration of your 30th anniversary. Coming to the Church of the Holy Nativity is like coming home, for it is here where I began my ministry. It was at the parish church of St Mark's that I was ordained priest on the 3rd of July in 1974. It was here that I was nurtured when I was wet behind the ears! So I thank God continually for you and for those from this place who have gone before. Like the great apostle, St Paul, I have been longing to be with you so that we may be mutually encouraged by each other's faith.

The circumstances that prevailed some 20 years ago when I was a curate in this parish have changed considerably. We are now on the threshold of a new millennium. And the fundamental question facing us is quite simple: what sort of church do we need to be as we come to the end of this present century and enter the 21st century?

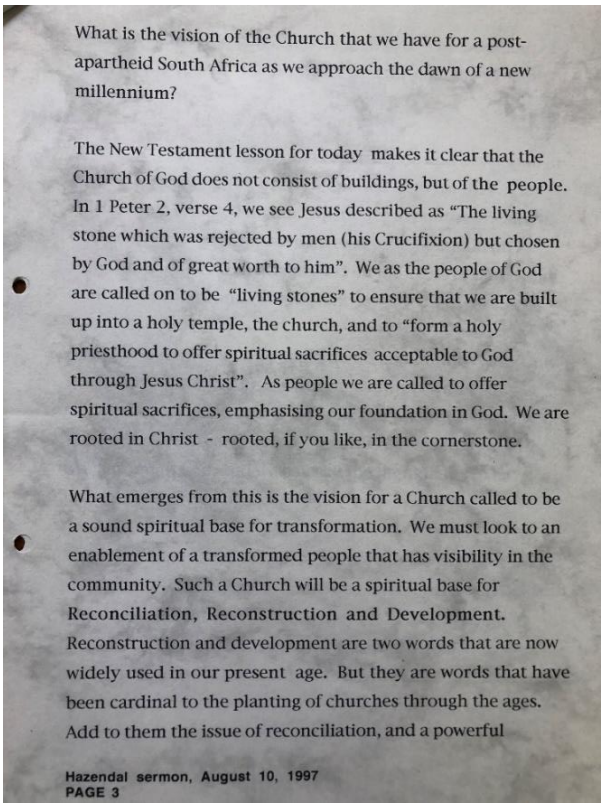
Ten years before I was ordained a priest in this place, the contemporary theologian who was then with the World Council of Churches, Hans-Ruedi Weber published his famous booklet, *Salty Christians.* Re-reading the opening paragraph



of his thought-provoking book, I was struck at how substantially our world has changed in the intervening years, and how little the Church has changed. That is both an indictment on our witness as Christians and a challenge to us for the future. Let me share his words with you this morning:

> "The Church today is failing to accomplish its primary task of penetrating and transforming the world. One reason for this failure is that too few Christians acknowledge that Christ, the Lord of the Church, is also the Lord of the world. The message of the bible does not support the common conviction that the Church's only task is to look after the so-called "religious department" of life. Yet that conviction is exerting an insidious influence on the thinking and practice of the 20th century church."

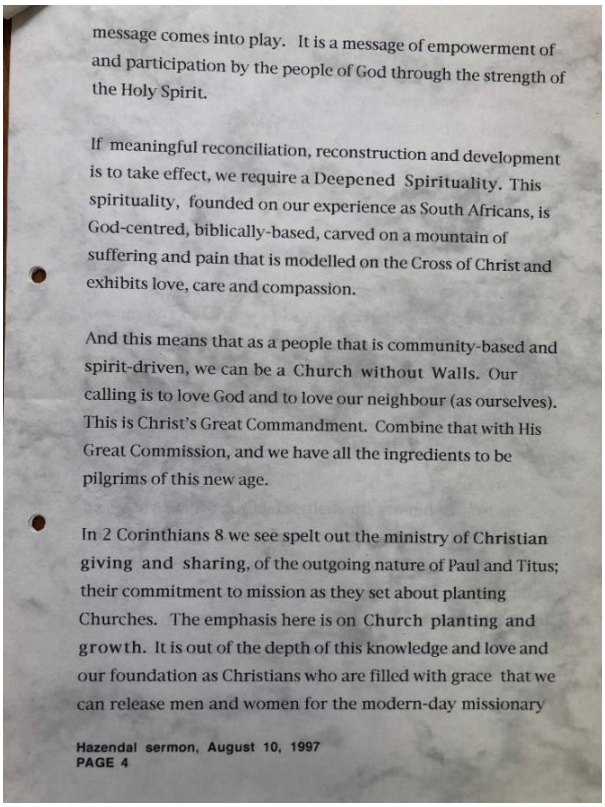
They were prophetic words in 1964. They remain prophetic, for we still fall into the dangerous trap, as Christians who stand at the dawn of the new century, to separate our religious life from our life in the everyday world. We can't do that if we are to be faithful. We can't do that if we are to have a Christian vision for our land, our community, our family or ourselves. We can't do that if want to remain faithful to the battles we fought to rid ourselves of the scourge of the oppression of the 1950s, to the end of the 1980s!



What is the vision of the Church that we have for a post-apartheid South Africa as we approach the dawn of a new millennium?

The New Testament lesson for today makes it clear that the Church of God does not consist of buildings, but of the people. In 1 Peter 2, verse 4, we see Jesus described as "The living stone which was rejected by men (his Crucifixion) but chosen by God and of great worth to him". We as the people of God are called on to be "living stones" to ensure that we are built up into a holy temple, the church, and to "form a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ". As people we are called to offer spiritual sacrifices, emphasising our foundation in God. We are rooted in Christ - rooted, if you like, in the cornerstone.

What emerges from this is the vision for a Church called to be a sound spiritual base for transformation. We must look to an enablement of a transformed people that has visibility in the community. Such a Church will be a spiritual base for Reconciliation, Reconstruction and Development. Reconstruction and development are two words that are now widely used in our present age. But they are words that have been cardinal to the planting of churches through the ages. Add to them the issue of reconciliation, and a powerful



message comes into play. It is a message of empowerment of and participation by the people of God through the strength of the Holy Spirit.

If meaningful reconciliation, reconstruction and development is to take effect, we require a Deepened Spirituality. This spirituality, founded on our experience as South Africans, is God-centred, biblically-based, carved on a mountain of suffering and pain that is modelled on the Cross of Christ and exhibits love, care and compassion.

And this means that as a people that is community-based and spirit-driven, we can be a Church without Walls. Our calling is to love God and to love our neighbour (as ourselves). This is Christ's Great Commandment. Combine that with His Great Commission, and we have all the ingredients to be pilgrims of this new age.

In 2 Corinthians 8 we see spelt out the ministry of Christian giving and sharing, of the outgoing nature of Paul and Titus; their commitment to mission as they set about planting Churches. The emphasis here is on Church planting and growth. It is out of the depth of this knowledge and love and our foundation as Christians who are filled with grace that we can release men and women for the modern-day missionary

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field. It is a powerful claim on us to share our resources, once again illustrated for us by Paul and Titus. Robert Gray, the first Bishop of the Diocese of Cape Town whose 150th anniversary of his consecration we celebrate this year, came to this land and shared what resources he had, unselfishly. We too are called to do so.

When we think of **sharing resources** - whether in this diocese, our Province, our continent or the world - we have to think in terms of church planting. As soon as we plant a community of faith - a place of worship and of care and compassion - then we have planted a place of sharing. It must be so, otherwise it cannot be the Church of Christ. For Christ shared his ALL with us, through the love of the Father and the knowledge that he would be with us through the presence of the Holy Spirit.

There are many informal settlements around us. We are challenged to go out to them, as Paul and Titus went out to the communities of their day, to plant churches. We are called to **teach and to nurture** the faithful; to reinforce their faith and, in so doing, our own. This is also part of the sharing ethic, and the challenge to us to reconcile, to reconstruct and to develop. Sharing is central to our call to be God-centred, biblically based and spiritually enriched.

And it is to us that Jesus turns to ensure that this sharing occurs - whether it be in church planting or in nurturing those in need. Remember how we are told, in Mark's Gospel, chapter 6, verse 37, how Jesus responds to the disciples when they came to him, faced with the crowd of 5000 hungry people and no chance of obtaining food as it was already late. He says to them, and he says to you and me: "YOU give them something to eat." We know the story as Andrew discovers: "There is a boy here who has five barley loaves and two fish, but what are they among so many people?" We know the end to the story, as Jesus went on to teach us about sharing.

God can make all things possible. In Ezekiel 37: 3ff, in the story of the Valley of the Dry Bones, we are also reminded that it is we who are urged to prophecy. For we are in God's business. "He asked me, 'Son of Man, can these bones live?' I said, 'O Sovereign Lord, you alone know. Then he said to me, 'Prophesy to these bones and say to them: 'Dry bones, hear the word of the Lord!'"

It is fitting, at an anniversary, to realise anew that now is the time to join the bones together, and to put flesh on them. To make the person whole and mobile. To give new life to a tired world that clings too easily to the old and only reluctantly accepts the challenge of change.

And when I speak in this way, I am compelled to remind us all once again that the issue of poverty presents both the greatest challenge and opportunity confronting today's Church. We are called to address the issue holistically, understanding that poverty affects everyone - even the most wealthy in our society. It certainly affects labour and business. And it undeniably affects the Church. The debt crisis that is strangling the development of nations throughout Africa and other parts of the developing world is denigrating people who are made in the image of God, denying them the opportunity to reach their full potential as human beings. What do I mean by this - what are the practicalities of this, for you and me? And we have to ask these questions because we believe in the redemptive suffering of the Living Lord Jesus. We have to ask that because --

- in the last seven years, more people have died of starvation in conditions of poverty than the total number who have died in the last 150 years of war;

- what the world spends in half a day on armaments could eradicate malaria from the face of the earth - and we all know that malaria is again rampant in Africa;

- the world will spend more in the next two days for weapons than the United Nations will spend in one year in all its programmes to alleviate poverty and hunger - and this will help you understand why I speak out against the energy spent by South Africa in manufacturing and selling arms to foreign countries.

These are the trade-offs between preparing to destroy the world in the name of security - a false security - and attempting to eradicate poverty and homelessness, and the causes of violence and crime and war. My Christian brothers and sisters, what does it mean to be personally related to God through Christ if it is not learning to understand the signs of the times, to have a compassionate commitment to alleviate suffering, whether it is the suffering of poverty and hunger, poor health care and injustice, ignorance or the battering of people who cannot defend themselves?

Jesus did not die on the Cross to make people so heavenly minded that they would be of no earthly use. That is why our spirits are faced with the task of rekindling the fire of the Holy Spirit within them to meet the great challenge of our time - to eradicate the scourge of poverty. As I have spoken of this in these months since my enthronement, many have asked how they, as single individuals, can make a difference. Well,

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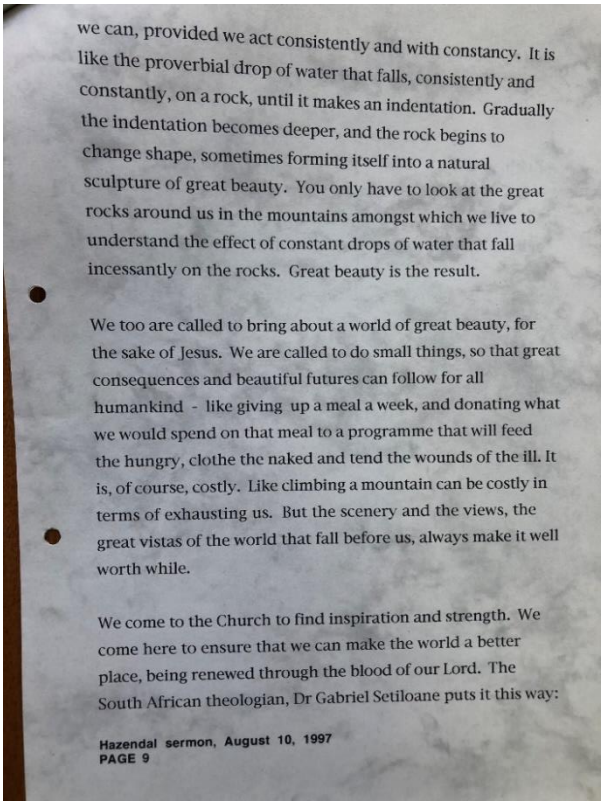
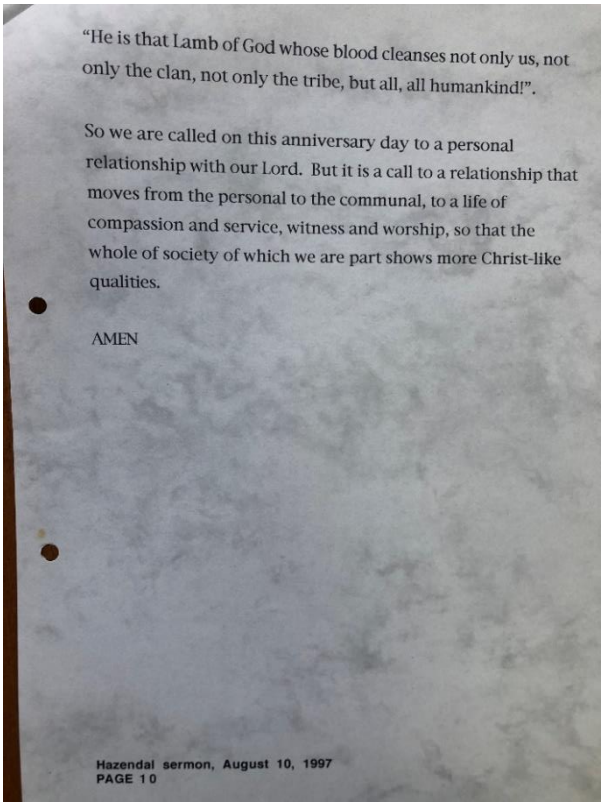


we can, provided we act consistently and with constancy. It is like the proverbial drop of water that falls, consistently and constantly, on a rock, until it makes an indentation. Gradually the indentation becomes deeper, and the rock begins to change shape, sometimes forming itself into a natural sculpture of great beauty. You only have to look at the great rocks around us in the mountains amongst which we live to understand the effect of constant drops of water that fall incessantly on the rocks. Great beauty is the result.

We too are called to bring about a world of great beauty, for the sake of Jesus. We are called to do small things, so that great consequences and beautiful futures can follow for all humankind - like giving up a meal a week, and donating what we would spend on that meal to a programme that will feed the hungry, clothe the naked and tend the wounds of the ill. It is, of course, costly. Like climbing a mountain can be costly in terms of exhausting us. But the scenery and the views, the great vistas of the world that fall before us, always make it well worth while.

We come to the Church to find inspiration and strength. We come here to ensure that we can make the world a better place, being renewed through the blood of our Lord. The South African theologian, Dr Gabriel Setiloane puts it this way:



"He is that Lamb of God whose blood cleanses not only us, not only the clan, not only the tribe, but all, all humankind!".

So we are called on this anniversary day to a personal relationship with our Lord. But it is a call to a relationship that moves from the personal to the communal, to a life of compassion and service, witness and worship, so that the whole of society of which we are part shows more Christ-like qualities.

AMEN

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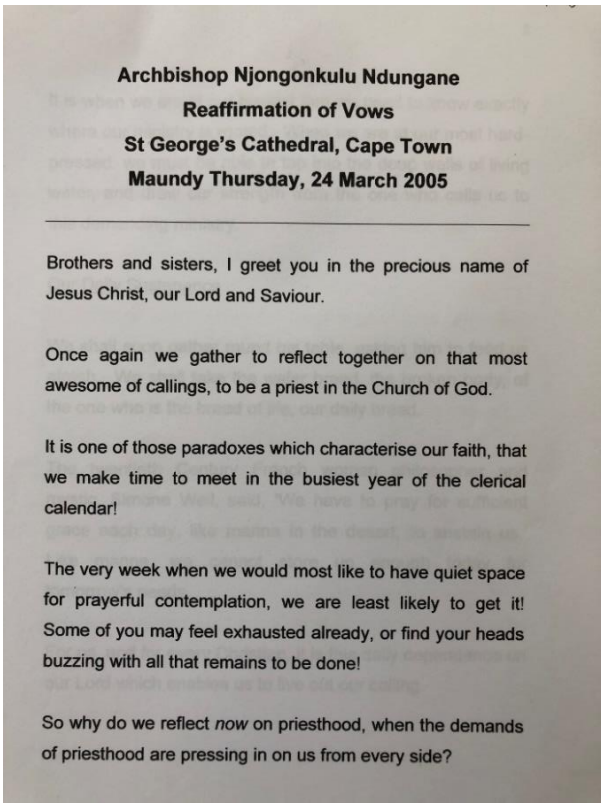
APPENDIX 4C: ARCHBISHOP NJONGONKULU NDUNGANE

REAFFIRMATION OF VOWS, ST GEORGE'S CATHEDRAL, CAPE TOWN,

MAUNDY THURSDAY, 24 MARCH 2005



Archbishop Njongonkulu Ndungane
Reaffirmation of Vows
St George's Cathedral, Cape Town
Maundy Thursday, 24 March 2005

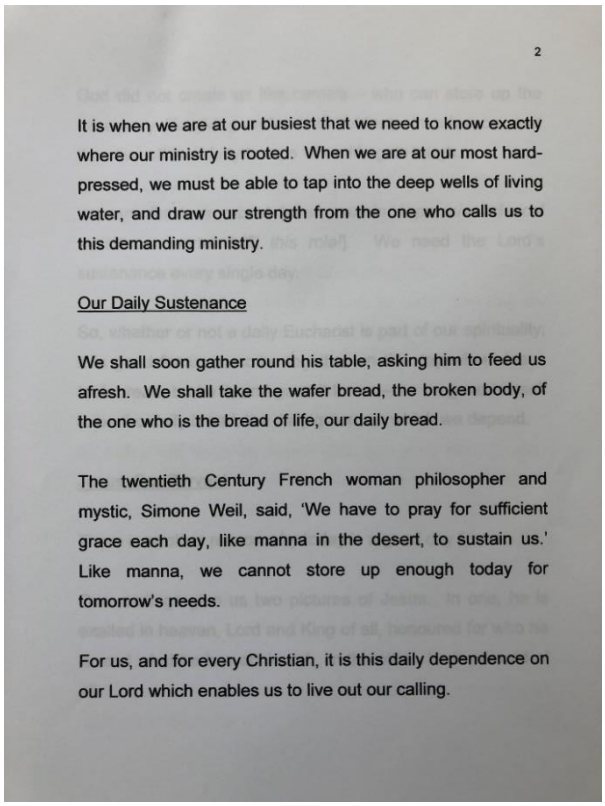
Brothers and sisters, I greet you in the precious name of Jesus Christ, our Lord and Saviour.

Once again we gather to reflect together on that most awesome of callings, to be a priest in the Church of God.

It is one of those paradoxes which characterise our faith, that we make time to meet in the busiest year of the clerical calendar!

The very week when we would most like to have quiet space for prayerful contemplation, we are least likely to get it! Some of you may feel exhausted already, or find your heads buzzing with all that remains to be done!

So why do we reflect *now* on priesthood, when the demands of priesthood are pressing in on us from every side?



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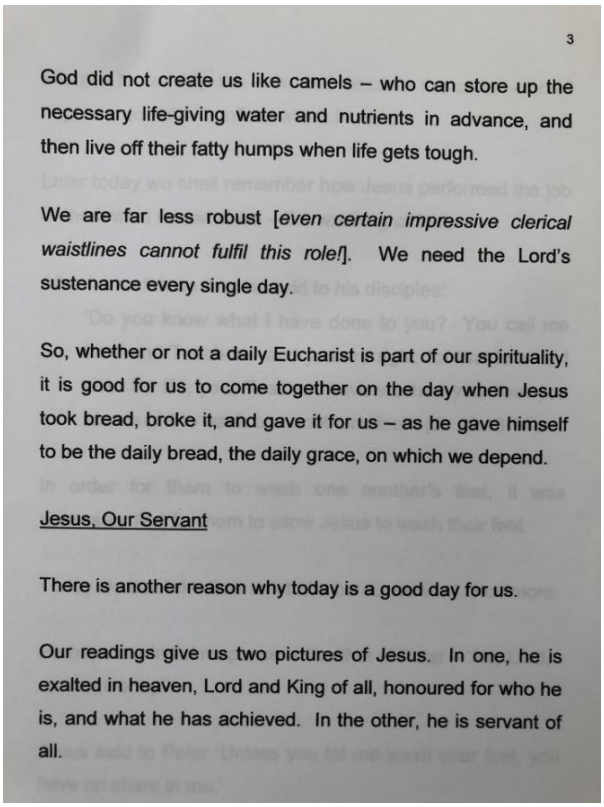
It is when we are at our busiest that we need to know exactly where our ministry is rooted. When we are at our most hard-pressed, we must be able to tap into the deep wells of living water, and draw our strength from the one who calls us to this demanding ministry.

Our Daily Sustenance

We shall soon gather round his table, asking him to feed us afresh. We shall take the wafer bread, the broken body, of the one who is the bread of life, our daily bread.

The twentieth Century French woman philosopher and mystic, Simone Weil, said, 'We have to pray for sufficient grace each day, like manna in the desert, to sustain us.' Like manna, we cannot store up enough today for tomorrow's needs.

For us, and for every Christian, it is this daily dependence on our Lord which enables us to live out our calling.



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God did not create us like camels – who can store up the necessary life-giving water and nutrients in advance, and then live off their fatty humps when life gets tough.

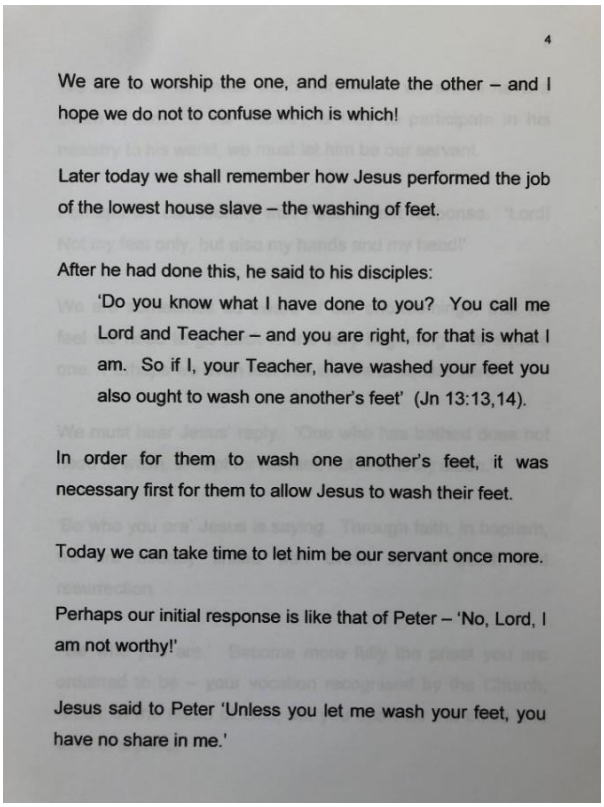
We are far less robust [*even certain impressive clerical waistlines cannot fulfil this role!*]. We need the Lord's sustenance every single day.

So, whether or not a daily Eucharist is part of our spirituality, it is good for us to come together on the day when Jesus took bread, broke it, and gave it for us – as he gave himself to be the daily bread, the daily grace, on which we depend.

Jesus, Our Servant

There is another reason why today is a good day for us.

Our readings give us two pictures of Jesus. In one, he is exalted in heaven, Lord and King of all, honoured for who he is, and what he has achieved. In the other, he is servant of all.



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We are to worship the one, and emulate the other – and I hope we do not to confuse which is which!

Later today we shall remember how Jesus performed the job of the lowest house slave – the washing of feet.

After he had done this, he said to his disciples:

> 'Do you know what I have done to you? You call me Lord and Teacher – and you are right, for that is what I am. So if I, your Teacher, have washed your feet you also ought to wash one another's feet' (Jn 13:13,14).

In order for them to wash one another's feet, it was necessary first for them to allow Jesus to wash their feet.

Today we can take time to let him be our servant once more.

Perhaps our initial response is like that of Peter – 'No, Lord, I am not worthy!'

Jesus said to Peter 'Unless you let me wash your feet, you have no share in me.'

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We too must let Jesus wash our feet, if we are to have a share in him. If our ministry is truly to participate in his ministry to his world, we must let him be our servant.

Perhaps we can identify with Peter's next response. 'Lord! Not my feet only, but also my hands and my head!'

We are sometimes so aware of our shortcomings, that we feel we need to go back to the very beginning – to square one. Perhaps we even feel that we are at square zero!

We must hear Jesus' reply. 'One who has bathed does not need to wash, except for his feet, but is entirely clean.'

'Be who you are' Jesus is saying. Through faith, in baptism, we are already united with Christ in his death and resurrection.

'Be who you are.' Become more fully the priest you are ordained to be – your vocation recognised by the Church, which, in the name of God, set you apart for the office and work of a priest.

We reaffirm our vows our commitment to become those priests, dedicated to holiness of life, and the service of others.

Yet we can only do it with our feet washed – that continuing incorporation into Christ and the life of ordained ministry after his example, directed and sustained by him.

The longer I am a Christian, the more I am amazed by the generosity of God. He is radically there for us – in creation, redemption, sanctification. He does not count our sins against us. The children of Israel, in the desert after many liberating miracles, faithlessly complained at the lack of water. God's first response? To bring streams from the rock.

Those of us whose faith is our work, especially find that he continually anoints us in our weakness, our vulnerability, our waywardness, our faithlessness. Even when we cannot feel his presence, he is with us. He liberates us from guilt at past failings, and inhibiting senses of inadequacy.

His generosity overwhelms. And in response, our gratitude wells up. It propels us forward, so that, with Paul, we can 'press on' towards the goal that is ahead.

Ordination – His Strength in our Weakness

Ordination is itself something of a paradox.

It is not like getting one's driving licence – examined, found competent, and now given authority to get behind the wheel and get on with it; to go where and when and how we want.

In many ways ordination is a certificate of incompetence.

It is the public recognition and acknowledgement that we are committing ourselves to the near impossible! (There are days when it certainly feels like that!)

As the Charge says, 'It is a weighty responsibility, which none would dare undertake, except for the call from God. To you whom he calls, he will always give his strength.'

Never forget – that strength comes through daily gifts of grace, out of the treasure store of his more than abundant love.

Our Place in God's Mission

This vocation is a wonderful invitation to participate alongside our creator God, who reaches out in redeeming love, calling all people into relationship with him.

As priests – as Christians – we are ministers of mission. We are called by God to be sent out beyond ourselves, participating in his mission to his world.

At the end of Matthew's gospel, Jesus says, 'As the Father sent me, so I send you'.

It is no exaggeration to say that the Church exists for mission. It is because of the mission of God, passed on from Christ to his followers, that there is the Church.

The Church, in which we are priests, is the servant and expression of God's mission to the world.

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As has been said 'The Church is called into being by mission for the sake of salvation'

Emil Brunner put it more graphically,

'The church exists by mission as a fire exists by burning.'

Anglican Communion

The centrality of mission in the calling and life of the Church is at the heart of the Windsor Report. Ecclesiology is generally not a very exciting subject, but the Report is a wonderful reflection on what it means to be Church, especially from an Anglican perspective. I commend it to those of you who have not read it!

God's call and commission should always be our starting point, but I fear that we are mislaying our perspective within the Anglican Communion.

The Primates' meeting last month was one of the most difficult meetings that I have attended.

Some Primates came seemingly with their minds made up either to expel ECUSA and Canada from the Communion, or to place them in limbo until Lambeth 2008. This of course would have been ultra vires. The Instruments of Unity, such as the Primates or the Archbishop of Canterbury, have no legal authority to do such a thing.

Thank God that we managed to come to a compromise. [I am also glad to report that the ECUSA House of Bishops have made a very conciliatory statement as their initial response.]

I want you to know that there are two very different issues at stake here.

First, there is the difficult question of human sexuality, particularly in relation to gay and lesbian Christians. This is the presenting issue.

But, I am ashamed to say, they have become a political football for other people.

The present row, particularly within the American Church, centres on power, property and politics. This is the real field of this regrettable battle. It has nothing to do with gays and lesbians.

It grieves my pastoral heart that those who have received such terrible treatment from the Church in the past, should once again find themselves scapegoats for others. This is why I am so outspoken against such discrimination.

You can imagine that after the experience of apartheid, I am always dismayed by any attempt to discriminate on the basis of characteristics over which we have no control – whether race, colour, gender, sexual orientation – even IQ and attractiveness!

Now, I am not denying that human sexuality raises difficult theological, pastoral, even personal, questions – and I shall return to these later.

But I want to say that we must not allow the genuine wrestling with these matters to be hijacked by those with other agendas.

I will speak very frankly here. I am seriously concerned that by indulging in some of the more extreme polarising rhetoric and underhand tactics that have been used by various sides, we are inviting evil to dance with us.

At the Primates' meeting, I was particularly distressed when a group boycotted the Eucharists. They gave no reason, but it has been assumed that this was on the grounds that the American and Canadian Primates would be present.

Apparently, there were representations to the Archbishop of Canterbury before the meeting, which led to him deciding that Primates would not preside at the Eucharists. Instead, he asked the chaplain to the Archbishop of Armagh to preside. Despite this, some Primates stayed away.

Even when Archbishop Rowan Williams, with whom we are all fully in communion, presided at the final Eucharist of the meeting, the group pointedly stayed away.

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Now, we might disagree over Eucharistic theology; we might even argue against that one of the Thirty-Nine Articles, the bedrock of Anglicanism, which says that the effectiveness of a sacrament is not dependent upon the state of the officiating minister.

But it is the Lord's Table. It is Jesus Christ who invites us to eat with him. It distresses me more than I can say that anyone should try to turn the Eucharist into a terrain of struggle – as if it were a mere pawn in their game of chess.

Brothers and sisters, we in South Africa are not perfect. But we have held together against enormous odds. We survived the most divisive regime the world has known. We did not agree on how to combat apartheid, on sanctions, on chaplains and the armed struggle, and we have not agreed on women clergy. But we have held together, without condemning those who have a different view.

And God has blessed us and our country. Transition came without the bloodshed so many predicted. Yes, transformation and reconciliation remain a long pilgrim journey, but it is one we continue to walk together.

I pray that our experiences may be a light to help us all find a path way through these times. Remember, it is God's Church, not ours. He will see us through – what he asks is for us to trust in him, to follow him, and not be afraid.

Human Sexuality

One thing I am sure of, is that our identity as Christians, and as Anglicans, does not depend solely on what we or others believe or say about human sexuality.

A cardinal characteristics of Anglicanism has always been our ability to live with diversity in belief and practice. Even when we consider something as central as the Eucharist, there has never been one single Anglican way in which we are obliged to understand it.

On human sexuality, I am also all too aware that there is a great difference between the simplistic arguments in the media, subtle and complex theological consideration, and pastoral realities.

This is why we are committed to continuing our dialogues on this matter – as the 1998 Lambeth resolution requested, and the Communiqué of the Primates' meeting repeated. Our Province has affirmed that we will indeed do this.

For so many this is not a subject for gripping theoretical discussion – it is a personal matter that touches on the deepest sense of self.

It is in this deepest sense of self that our Heavenly Father meets us, as he calls each one of us to take up our crosses and follow Jesus Christ.

Every one of us, and every one we pastor, spends the whole of our lives working out how to follow more closely, in holiness, obedience and truth.

This is not an abstract challenge, but entails a deep wrestling with Jesus, every step of the way. Our job is to do our own wrestling, and to help others wrestle too. We must give one another space to continue that process – yet acknowledging that as a Church we do not recognise same sex unions, and require all our unmarried clergy to remain celibate.

As part of this wrestling, I want to commend listening to those who are different, and have different views. This applies not just to matters of human sexuality, of course!

Listening entails no compromise. To listen does not mean to agree. It requires some openness of mind – but there is no obligation to change.

There must only be willingness to hear without condemning, and to be ready to grow in whatever understandings the Lord brings.

Brothers and sisters, all who love Jesus Christ are called to love one another. This is where our unity lies.

I doubt there are any two of us here who agree completely about every aspect of faith, doctrine, liturgy and church order! Let us use listening to help deepen our love for each another, and through that love, our mission and witness to the world.

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Our Common Life

If I had more time, I would also speak of those parts of the Windsor Report which address our Common Life – the way as Anglicans we live with dispersed authority, constrained by our mutual interdependence.

The Report refers to this as 'autonomy in communion.'

It reflects the relationship of individuals to parishes, parishes to dioceses, dioceses to provinces, provinces to the world-wide Communion, and our Communion's place in the One Holy Catholic and Apostolic Church. This is an important part of our Anglican identity.

Surrounded as we are by so many churches operating on a congregational model, I wonder whether we are doing enough to share the riches of our inheritance with our people.

I certainly hope and pray that the forthcoming changes in our diocesan structures will help us have a stronger sense of the way we belong together.

Within dioceses, as with all Christian life, there is no 'them' and 'us' – there is only 'we'.

Conclusion

Brothers and sisters, this is God's Church. It is he who gives it life, and he who sustains it.

We can be confident that he will continue to do both, whatever difficulties the Anglican Communion faces. He has his own understanding of what it is to be successful. Jesus Christ is its Lord, and its Servant.

As we desire to share in his servant ministry, we must let him be our servant too.

We must let the anointed one speak Good News into our poverty – whether material, intellectual, emotional or spiritual.

Where we feel trapped and imprisoned, he desires to bring freedom. We come to him, not knowing where our blind-spots are, asking him to open our eyes.

Where we experience oppression, his delight is to release us. He proclaims the Lord's favour – this year, every year.

He proclaims it afresh today, for each of us.

It is for us to receive his favour. And so today, we come once more to the altar rail with hands and hearts open to be fed by him. As he feeds us, so we can feed those he entrusts to us, who come each Sunday to receive their patkos for the days ahead.

It is for us to receive his favour. And so today, we hear again his promise of liberating Good News of his Gospel, wherever in our lives we need to hear it, and to know it, and to experience its truth. Then we shall be able to proclaim it with power to others.

It is for us to receive his favour. And so today, we let him wash our feet again, so we can stand on his holy ground, as we now rise, and reaffirm our vows.

To God be the Glory

[To p.178 – section 30]

Texts: Is 61:1-9; Ps 89:21-27; Rev 1:4b-8; Luke 4:16-21

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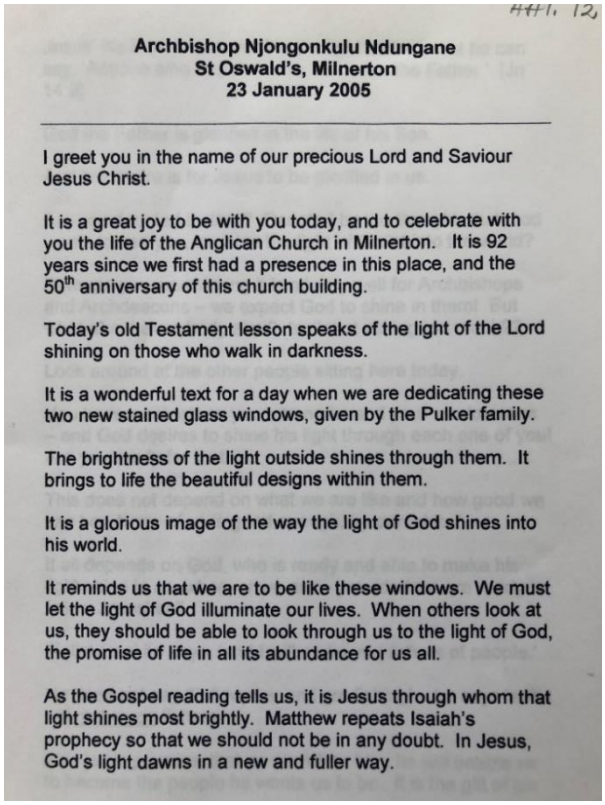
APPENDIX 4D: ARCHBISHOP NJONGONKULU NDUNGANE

SAINT OSWALD'S, MILNERTON, 23 JANUARY 2005



Archbishop Njongonkulu Ndungane
St Oswald's, Milnerton
23 January 2005

I greet you in the name of our precious Lord and Saviour Jesus Christ.

It is a great joy to be with you today, and to celebrate with you the life of the Anglican Church in Milnerton. It is 92 years since we first had a presence in this place, and the 50th anniversary of this church building.

Today's old Testament lesson speaks of the light of the Lord shining on those who walk in darkness.

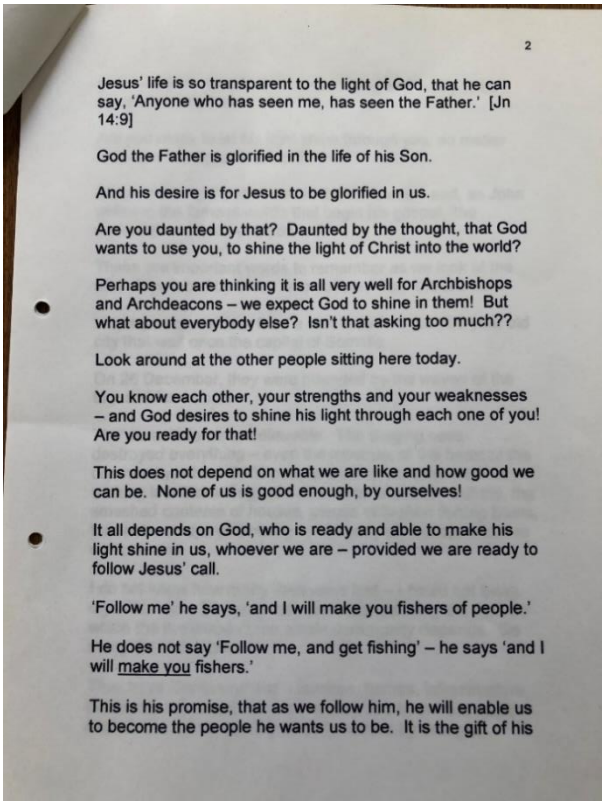
It is a wonderful text for a day when we are dedicating these two new stained glass windows, given by the Pulker family.

The brightness of the light outside shines through them. It brings to life the beautiful designs within them.

It is a glorious image of the way the light of God shines into his world.

It reminds us that we are to be like these windows. We must let the light of God illuminate our lives. When others look at us, they should be able to look through us to the light of God, the promise of life in all its abundance for us all.

As the Gospel reading tells us, it is Jesus through whom that light shines most brightly. Matthew repeats Isaiah's prophecy so that we should not be in any doubt. In Jesus, God's light dawns in a new and fuller way.



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Jesus' life is so transparent to the light of God, that he can say, 'Anyone who has seen me, has seen the Father.' [Jn 14:9]

God the Father is glorified in the life of his Son.

And his desire is for Jesus to be glorified in us.

Are you daunted by that? Daunted by the thought, that God wants to use you, to shine the light of Christ into the world?

Perhaps you are thinking it is all very well for Archbishops and Archdeacons – we expect God to shine in them! But what about everybody else? Isn't that asking too much??

Look around at the other people sitting here today.

You know each other, your strengths and your weaknesses – and God desires to shine his light through each one of you! Are you ready for that!

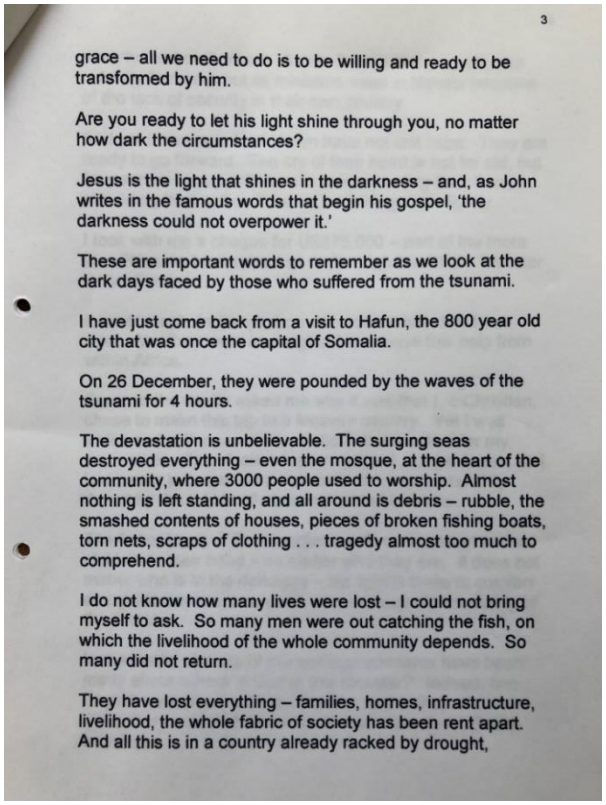
This does not depend on what we are like and how good we can be. None of us is good enough, by ourselves!

It all depends on God, who is ready and able to make his light shine in us, whoever we are – provided we are ready to follow Jesus' call.

'Follow me' he says, 'and I will make you fishers of people.'

He does not say 'Follow me, and get fishing' – he says 'and I will make you fishers.'

This is his promise, that as we follow him, he will enable us to become the people he wants us to be. It is the gift of his



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grace – all we need to do is to be willing and ready to be transformed by him.

Are you ready to let his light shine through you, no matter how dark the circumstances?

Jesus is the light that shines in the darkness – and, as John writes in the famous words that begin his gospel, 'the darkness could not overpower it.'

These are important words to remember as we look at the dark days faced by those who suffered from the tsunami.

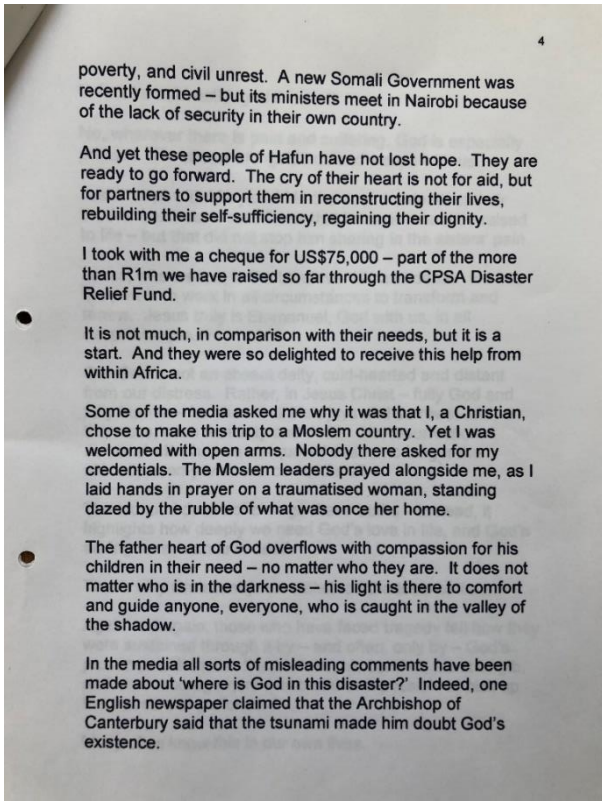
I have just come back from a visit to Hafun, the 800 year old city that was once the capital of Somalia.

On 26 December, they were pounded by the waves of the tsunami for 4 hours.

The devastation is unbelievable. The surging seas destroyed everything – even the mosque, at the heart of the community, where 3000 people used to worship. Almost nothing is left standing, and all around is debris – rubble, the smashed contents of houses, pieces of broken fishing boats, torn nets, scraps of clothing . . . tragedy almost too much to comprehend.

I do not know how many lives were lost – I could not bring myself to ask. So many men were out catching the fish, on which the livelihood of the whole community depends. So many did not return.

They have lost everything – families, homes, infrastructure, livelihood, the whole fabric of society has been rent apart. And all this is in a country already racked by drought,



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poverty, and civil unrest. A new Somali Government was recently formed – but its ministers meet in Nairobi because of the lack of security in their own country.

And yet these people of Hafun have not lost hope. They are ready to go forward. The cry of their heart is not for aid, but for partners to support them in reconstructing their lives, rebuilding their self-sufficiency, regaining their dignity.

I took with me a cheque for US$75,000 – part of the more than R1m we have raised so far through the CPSA Disaster Relief Fund.

It is not much, in comparison with their needs, but it is a start. And they were so delighted to receive this help from within Africa.

Some of the media asked me why it was that I, a Christian, chose to make this trip to a Moslem country. Yet I was welcomed with open arms. Nobody there asked for my credentials. The Moslem leaders prayed alongside me, as I laid hands in prayer on a traumatised woman, standing dazed by the rubble of what was once her home.

The father heart of God overflows with compassion for his children in their need – no matter who they are. It does not matter who is in the darkness – his light is there to comfort and guide anyone, everyone, who is caught in the valley of the shadow.

In the media all sorts of misleading comments have been made about 'where is God in this disaster?' Indeed, one English newspaper claimed that the Archbishop of Canterbury said that the tsunami made him doubt God's existence.

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In fact he said nothing of the sort!

No, wherever there is pain and suffering, God is especially present. He comes alongside us and weeps with us.

Jesus wept with Mary and Martha over the death of their brother Lazarus. Jesus knew that Lazarus would be raised to life – but that did not stop him sharing in the sisters' pain.

Jesus, who weeps, is the Lord over life and death. He has the power to work in all circumstances to transform and renew. Jesus truly is Emmanuel, God with us, in all circumstances.

Our God is not an absent deity, cold-hearted and distant from our distress. Rather, in Jesus Christ – fully God and fully human – he shares all life's joys and sorrows, and, on the cross, even mortality and death. His resurrection demonstrates he has conquered death, no longer the ultimate enemy who overcomes us all.

The tsunami does not change these truths – instead, it highlights how deeply we need God's love in life, and God's saving reassurance in death.

This is why Christianity has withstood the tests of time.

Again and again, those who have faced tragedy tell how they were sustained through it by – and often, only by – God's presence with them. It is his love, his comfort, his strength, and his encouragement which makes it possible to pick up the pieces and go forward.

Many of us know this in our own lives.

In the harsh conditions on Robben Island, I asked God how he could allow so much suffering by the people of this country, how he could allow the cruel injustices on the Island. I wrestled with him – I did not try to find the answers inside my own head or heart. And it was in wrestling with him that I felt his hand upon me. His peace suddenly filled me. I knew his comfort and reassurance in a way I had never known before. Truly, his light shone in that darkness and gave me hope. And I knew his call to ordained ministry.

Years later, in this ministry, my first wife, Nosipho, died suddenly of a haemorrhage. It was one of the darkest moments of my life. Yet in my pain, I felt God's closeness – his comforting love enfolded me. He raised me up, and gave me the strength to face life again.

It is experiences like these, experiences of the utter certainty of 'God with us' in our suffering that are the ultimate answer to the cry of 'Where is God?'

When you have experienced him like this, you cannot doubt his love or his power to transform lives.

The light that shines in the darkness can transform us all.

We have seen in the media accounts of the countless loving human actions God has inspired. We have heard of the selfless generosity of the Thai people towards foreign tourists. We have read of people finding a strength within themselves which they did not know they had – a physical strength, an emotional strength – to help others.

We know it in our own hearts, when we are moved to respond with generous outpourings of help and assistance.

I have seen it too, in the resilient human spirit in Hafun – committed to standing up once more, and going forward in the dignity that is the right of every individual, made as we are, in the image of God.

The tsunami also reminds us that we are all one single human family.

So we are challenged to live generously towards the entire human race, not just those affected by the earthquake.

We must remember those like the more than 40 million people on our planet who live with HIV/AIDS, of whom 3 million will die this year. So will another 2 million from TB, and another million from malaria. Both of these are curable – and we can easily afford it, if we have the will-power.

People ask 'Where is God in suffering?' – one answer to that question lies in the responses that each one of us chooses, or chooses not, to make. We must each ask ourselves, 'What am I doing, to play my part in God's presence with his suffering world?'

Human responsibility comes in many forms. The tsunami also challenges the rich nations of the world to live with greater generosity – indeed, with greater justice – in the sharing of the world's resources. How often we see that natural disasters hit the poorest hardest – as I truly saw in Somalia. Rich countries have early warning systems. In Japan and San Francisco, they build houses to withstand earthquakes. No, we must use the earth's resources fairly for every child of God.

While I was away, the Commission For Africa met in Cape Town with the Finance Ministers of this continent, to discuss how we can go forward to greater prosperity. We must pray, and use what influence we can, to bring about more equitable economic relations between Africa and the richer nations of the world.

We must seize the chances this year offers our continent – Great Britain is chair of both the G8 and the European Union, and has promised to challenge both to bring tangible change to our continent; the International community is reviewing the Millennium Development Goals that should help Africa so much.

On our own side, we in Africa must do our part work to strengthen effective, transparent, honest systems of government and business and civil society.

Here the Church has a major supporting role to play. Every Christian who serves in any sphere of public service, of private enterprise, of civil society, must grasp what opportunities you have to be lights of Christ. We must stand up for Christ-like behaviour, values and standards, in these parts of the life of our country. This too is part of our calling to follow Jesus.

In the generosity of his love, Jesus Christ, the light of the world, laid down his life for us.

We who answer the call to follow him may not be asked to make the same sacrifice. But, wherever life leads, we are all called to let his light shine in and through our lives.

May these beautiful new windows always be a reminder to you that Jesus calls you to follow him. May you be inspired

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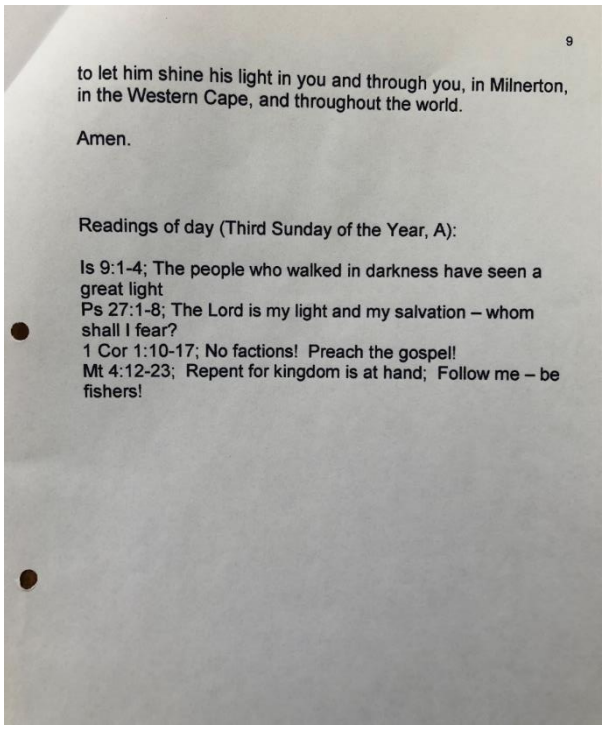

to let him shine his light in you and through you, in Milnerton, in the Western Cape, and throughout the world.

Amen.

Readings of day (Third Sunday of the Year, A):

Is 9:1-4; The people who walked in darkness have seen a great light
Ps 27:1-8; The Lord is my light and my salvation – whom shall I fear?
1 Cor 1:10-17; No factions! Preach the gospel!
Mt 4:12-23; Repent for kingdom is at hand; Follow me – be fishers!

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APPENDIX 5A: ARCHBISHOP THABO MAKGOBA

SERMON AT THE SITE OF THE MINIBUS/TRAIN CRASH IN BLACKHEATH, SUNDAY, 29 AUGUST 2010

Wednesday, 1 September 2010

Sermon at the Site of the Minibus/Train Crash in Blackheath

This is the sermon preached at the site of the crash, on Sunday 29 August 2010

May I speak in the name of God our Father, from whom every family in heaven and on earth takes its name.

Dear friends, there are times and places where it seems that no words, no actions, are ever going to be adequate. Today, in this place, is one of these occasions. We do not know what to do, we do not know what to say – but we come here, because we must.

We come here to honour those who died. We come here to weep with those who weep, to mourn with those who mourn, to offer what love and comfort and strength we can – even as we recognise how inadequate this is. We come here, faced with the overwhelming mysteries of life and death, that are beyond our ability fully to comprehend. We come here feeling that we are standing on holy ground, because here young, beautiful lives – lives full of hope and promise – were needlessly cut short. We come here, and stand before God, with our questions, our grief, our anger, our numbness, our disbelief that something so tragic could actually happen.

We come because we know the truth of the words of the prophet Jeremiah, who wrote: 'A voice is heard in Ramah' says the Lord, 'lamentation and bitter weeping: Rachel is weeping for her children; she refuses to be comforted for her children because they are no more' (Jer 31:15). Rachel was the mother of the nation – her inconsolable weeping was the weeping of every mother, every father, every grandparent, aunt, uncle, brother, sister, cousin, friend, who had lost a child they loved. Her weeping is the weeping of every person in this country whose heart has been touched by this week's tragedy.

We stand before God and we weep. And, just as the Lord heard the voice of Rachel, we know he hears our voices too. Our voice is heard by our Father in heaven, who watched as his own son died on the cross. Our voice is heard by Jesus, who wept at the grave of his friend Lazarus; and who faced death so we need not face it alone; and so that the terrible doorway of death could become the gateway to life beyond. Our voice is heard by the Holy Spirit, who prays within us in sighs and groans, when our own words fail us. We have a God who listens, who hears, who knows what it is to wrestle with the impossible pains of death and bereavement.

The Bible promises that one day, in heaven, he will wipe away our tears – but not yet. For now, for us here on earth, it is Jesus' words of the Sermon on the Mount, that we must hear: 'Blessed are those who mourn, for they will be comforted.' God does not belittle the enormity of this tragedy. He does not ask us to pretend that it is all for the best, when inside our sore hearts are crying out. 'Weep' says God. 'Mourn' says God. 'Be honest about your pain, your loss, your sorrow, your sadness. Come to me with your grief, and even the bitterness and anger in your hearts.' For it is as we open ourselves up to these emotions within us, that we open ourselves up to God – to receive his strength, his comfort – and, in due time, his healing and his encouragement to go on, and go forward. He says to us that we need to take our mourning seriously – to acknowledge how much we loved, to acknowledge how much we have lost.

For the gift of life is precious – it is God's miracle. And he shares our distress that these lives were lost in such a tragic way. So our hearts go out to all of you who have lost a child. With sadness we remember each one: Liezel, Nadine, Michaelin, Jody, Cody, Jason, Reece, Nolan, Jean Pierre and Jade. We commend each one into God's eternal care. We ask him to enfold them in his arms of love, and to give them his everlasting peace and joy. We pray also for their families, their friends, and all who mourn their deaths. For you, we ask for God's comfort and strength to surround you and uphold you.

We pray for the other children who were in the crash: Jamie-Lee, Emilio, Kyle, and Luciano. We pray for their physical recovery – and for their emotional recovery from the trauma they have experienced. We pray too for everyone else who was caught up in the crash – especially the train driver, who was powerless to stop the collision.

And we pray for our own nation – we weep as Rachel wept, that we are a country where such a thing can happen: because too many of us take needless risks; because too many of us think we know better than the rules of the road; because too many of us put ourselves first, and fail to consider others. So today, we pray for justice to be done – for those who bear responsibility to face the consequences of their actions: and if this means prosecution and sentencing of the driver, then so be it. We pray with him, we pray with his family – but we must let the law take its course.

And we also ask for God to have mercy on South Africa – and to give all of us the grace, the courage, the commitment, to learn from this tragedy; to change our ways; to become a nation of people who care for one another; who treat every human person with respect; who act with compassion; who are part of the solutions, not part of the problems of our lives; and who understand the ethos of serving others, whether in our attitudes and manners, or in our professional lives as public servants.

In this light, we thank God for those doctors and nurses, the hospital staff and emergency services, who, despite struggling for a fair wage, were nonetheless at their posts and who treated the injured. And we thank God for the educators and school staff, who equally strive for a just salary, yet were nonetheless in the schools, supporting the class-mates of those who were killed and injured.

Therefore I can only urge all others in the public sector across the country to follow their example – to return to work, even as you continue to argue for equitable pay, and to ensure that necessary health services, necessary educational services, are sustained. No individual's life or health, no young person's future, should be put in jeopardy – no matter how just the pay dispute.

Let me also say thank you today to everyone who has come to show support, or who has sent messages of condolence. We thank Pastor Barend, and the other clergy and faith leaders for their supportive presence; as well as Minister Trevor Manuel, Mayor Dan Plato, and Premier Helen Zille. My prayer is that the presence of everyone here today, and the messages you bring, will be a source of comfort and strength to the bereaved and the wider community as you mourn. I pray that this will help ease the pain and assist the family members and friends to feel the transforming love and comfort of Jesus Christ.

Dear brothers and sisters in Christ, dear people of God, let me return to last Wednesday's tragic events, and how we go forward from here. Earlier I quoted words from the prophet Jeremiah, of Rachel and her inconsolable weeping. Yet one day, weeping must come to an end. God's promise is for strength to go forward. The very next verse in the Bible says this: 'Keep your voice from weeping, and your eyes from tears … for there is hope for your future, says the Lord.'

And so, even in the depths of our grief, we entrust ourselves to the Lord, and ask him to let the light of hope shine in our lives. Today it may be little more than a small candle, shining in great darkness. But the promise of God is that the darkness can never put it out. May he shine in your hearts and mine, today, tomorrow and always, and may we dare to be his lights in our world. Amen.

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APPENDIX 5B: ARCHBISHOP THABO MAKGOBA

PATRONAL FESTIVAL OF ST DOMINIC'S, HANOVER PARK, CAPE TOWN, AS THE PARISH CELEBRATED ITS 40TH ANNIVERSARY, ON 4 AUGUST 2013

Wednesday, 7 August 2013
St Dominic's, Hanover Park - 40th Anniversary Celebrations
This sermon was preached at the Patronal Festival of St Dominic's, Hanover Park, Cape Town, as they celebrated their 40th anniversary, on 4 August 2013.

Hosea 11:1-11; Col 3:1-11; Luke 12:13-21 (Good News Bible / New International Version)

Dear Brothers and Sisters in Christ, dear People of God of St Dominic's Hanover Park, let me say again what a great delight it is to be with you, and to share in the celebrations of your patronal festival and 40th birthday! Congratulations! Thank you, again, to you, Fr Gilmore Fry, to your wardens, for your invitation, and to everyone who has welcomed me so warmly, and who has contributed to this wonderful service – and what I am sure will be the equally wonderful refreshments afterwards! I also acknowledge Councillor van Rheede.

Today we join together in thanking God for the great faithfulness of the people of St Dominic's over the last 40, turbulent, years. And we also give thanks to God for his great faithfulness, in giving the strength, the perseverance, the courage, the hope, that has kept you going through all the ups and downs of life, and through all the challenges, past and present.

The gospel account gives us a wonderful story and picture that I want to unpack today. Money itself is not a bad thing but there is more to life than pursuing millions. I guess we all know that. But having more does not necessarily make us happier. And if our lives become focussed just on getting more, evidence shows we will probably be less happy – and then, because we don't understand the dynamic, we'll just think we need even MORE, and so get into an even worse spiral.

As St Paul wrote to Timothy, the love of money (not money itself) is the root of all evil (1 Tim 6:10). If we have a false treasure at the centre of our lives, then pursuit of it is always going to take us further away from the real, genuine, treasures of life.

Real treasure, life in all its abundance, comes from growing into Christlikeness – into the life that Jesus models for us and offers to us. It is a life that is based on living in love with God, in our hearts and souls and minds and strength; and living in the same love with our neighbours. In other words, we are to grow in Christlikeness in our hearts – in our emotions and how we feel; in our minds – in the way we think; in our souls – in our spiritual lives; and in our strength – in the way we treat our bodies, in the way we live within the physical world around us.

And all of this then spills over into how we live as neighbours – as members of the community of Hanover Park, as colleagues, as friends, as family members. So then, how shall we go about pursuing growth? How do we work to encourage mature emotions, mature thinking, mature spirituality, and maturity in how we life – I might even say, mature citizenship?

The answer lies in nurture and education.

Our Old Testament Reading, from the prophet Hosea, paints the most wonderful picture of God as our tender parent – father or mother, even. God is there, helping, encouraging the small child, the toddler, to stand on its feet, and to walk for itself. God is there, always ready to catch us when we fall – and it is true, isn't it that we are always falling, always stumbling, like the weak person in the gospel, pursuing millions or narrow interests and forgetting the bigger picture. The good news is, however, when we don't get it right, he puts us back on our feet and encourages us to keep on going. His tender encouragement is the same for us all.

I was thinking about this earlier this week. One of the delights of Bishopscourt is the garden – and all the animals and birds that visit and make their home there. I know they can be a bit of a pest, but I am rather fond of the Egyptian geese. There is a pair which nests in the garden. A couple of weeks ago, they had three babies, three goslings. This week, alas, there is only one gosling left. So I spent a bit of time watching the mother goose and her baby.

Whenever the mother goose nibbles at the grass, her gosling nibbles at the grass. Whenever the mother goose flaps her wings, runs, swims her baby also follows the actions, flapping, running and swimming. The goose was showing her gosling exactly how to live well. And the gosling was wise enough to copy whatever its mother showed it.

Surely here is a deep spiritual lesson for us too! For we are to follow the pattern of Jesus. And also, maturer Christians are to be the pattern for younger Christians; and adults for children; throughout our communities.

In other words, it is all about 'Education, education, education' – to quote British Prime Minister, Tony Blair, when he was asked what were his three priorities for government. Well, I often don't agree with Tony Blair, but on this I think he was 100% right. We all need education - our country, our communities, our churches, our children – indeed, children of every age, because God does not want any of us to stop learning, or to stop growing, into a greater knowledge and love of himself, and of his Son, our Lord and Saviour Jesus Christ.

Of course, here I am, saying all this, in a community that knows these truths very well! For I know that you are very active in supporting education in many different forms. I know you have very active youth work, and many organisations for people of every age – from the choir and servers guild, through the AWF, CMS, band and dance groups, through to holiday clubs and more besides.

All these support and encourage and teach the life of Christian worship, witness and service – the life to which we pledge ourselves when we affirm our baptism promises at confirmation. This is what it means to say that we have died and our lives are hid with Christ in God – so that we can reveal Christ truly to the world!

Thank you for all you do with Back to School Sunday. Thank you for your support of the Upward Bound initiative, which I also support. Thank you for walking alongside learners – as Hosea spoke of God walking with us – to encourage them, especially to stick with school, to stick with education, and to be the best they can be.

Education is one of the top priorities of my own ministry. It is not just education for the classroom, though it includes this. The ancient Greek philosopher, Aristotle, said that 'Education that only teaches the mind, but does not teach the heart (and here I would add 'soul', also), is no education at all.' As the Anglican Church of Southern Africa, we firmly believe this.

And so I launched the Archbishop's Initiative in Education, to make our commitment more focussed, and, I hope, more fruitful. We have three priorities, which we affirmed last year at Provincial Standing Committee, and on which we shall build again at Provincial Synod in October. The three priorities are:
• To strengthen what ACSA is already doing in the field of education
• To encourage parishes in the on-going up-liftment of all their communities through partnership with local public schools
• To create more excellent church schools for all.
And so we are taking various steps, including restructuring the Anglican Education Board, so we can make these commitments concrete. In Gauteng we are piloting various projects, including ways of strengthening initiatives at parish level, which I hope we will be able to roll out in places like Cape Town before too long.

So be encouraged – you are doing a great job, because God in his grace has given you this understanding of what true riches are, and how they are to be pursued. Keep up the good work, because education, in its broadest sense, is what we most need – the nurturing of individuals and communities, so we may keep on growing as part of the true vine, Jesus Christ, so we can bear fruit that will last.

I am sure that within the Cape Flats, it is education that has the greatest potential to be a vehicle for the social changes that we so earnestly desire. It will do this through schools, through colleges, through continuing education, through training in practical trades and the skills of our technological age.

And we, God's people, are to be at the heart of this – sharing, and promoting, our understanding of holistic education of the whole person. For God's delight, above all else, is in human beings who are 'truly alive', flourishing and bearing fruit, in heart and soul and mind and body, as individuals, and as communities. And we are called to be the salt of the earth, the light of the world – God's instruments, and channels of God's love and blessing and hope, for one another, and for the wider community.

Therefore I challenge you to consider the call to plant your own chapelry, with a school – just as you were planted – and in this way to sow seeds that can flourish in the next 40 years.

As I end this sermon, I want to ask again 'Where does true treasure lie?'

Where does true treasure lie? It lies here – right before my eyes. You are God's great treasure in Hanover Park! God has blessed you, and blessed Hanover Park for 40 years – may he bless you in the 40 years, and all the centuries, ahead! Amen.

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APPENDIX 5C: ARCHBISHOP THABO MAKGOBA

SAINT GEORGE'S CATHEDRAL, CAPE TOWN, ON 9 SEPTEMBER 2012, FOLLOWING A VISIT TO MARIKANA, AND THE 'TOWARDS CARNEGIE 3' CONFERENCE

Sermon on Marikana and 'Towards Carnegie 3'
This sermon was preached at St George's Cathedral, Cape Town, on 9 September 2012, following a visit to Marikana, and the 'Towards Carnegie 3' Conference - its themes are still relevant over a month later.

Proverbs 2: 1-8; Ps 119: 129-136; James 1: 17-27; Mark 7: 31-37

May I speak in the name of God, who makes the deaf hear and the mute speak. Mr Dean, thank you for your invitation to preach this morning. As I shall be back again this afternoon, I was tempted to bring a picnic basket and camping stool with me to the pulpit!

But let me turn to more serious matters.

On Wednesday I returned to the North-West Province, with the President and General Secretary of the South African Council of Churches (SACC). We visited Marikana and then attended the talks at the Rustenburg Civic Centre, between worker representatives, unions, mine management, and the Department of Labour. Almost everyone present was committed to finding a peaceful way forward, and, overall, there was an atmosphere of hope – notwithstanding the 'robust' language that many used! I found this very encouraging.

But at the same time, my heart was sore, and my spirit grieved. Driving away later, we went past the Karee West informal settlement, and past the mine area: past Nkaneng camp and Wonderkop and the shaft head. It felt that the land was crying out to me, deep in my soul, saying 'All is not well, all is not well.' It felt like the calm before the storm, the eye of the hurricane.

That part of North-West Province teeters on a knife edge. The dire state of everything from living conditions to the issues in the mining community, stirred up revulsion inside me. This is the stuff from which revolution is far too easily made, if we allow it. Whether in the mines or anywhere else, living and working conditions that – 18 years after the coming of democracy – still deliver neither human dignity nor economic justice, have become like a cancer spreading across our country.

Poverty and its consequences are clearly portrayed in scripture as evil. And this evil all too often arises from structural deficiencies rooted in moral failings. Of course, the problems can be complex. If there were simple, easy answers to poverty, to inequality, to unemployment, someone, somewhere, would have found them by now. This is why we need good research on strategies to overcome poverty and inequality, as encouraged at this week's conference at UCT, 'Towards Carnegie 3'. This is why we need comprehensive policy initiatives like the National Development Plan.

But the essence of the problem lies elsewhere – it lies in within us. Jesus cured the deaf and the blind. But he also warned of spiritual deafness and blindness. To the Pharisees, Jesus said 'Are your hearts hardened? Do you have eyes, and fail to see? Do you have ears, and fail to hear?' (Mk 8:18).

This is our problem: the failings of political will, of moral strength, of ethical courage. We see the injustice, we hear the cries of those who are oppressed. Even if we do not know all the answers, there is always plenty we could do. But we do not do it – and we sit back while others, in politics, government, business, and across society, do not do it.

The tragedy of Marikana did not come from nowhere. It arose because we have been content to let things slide. They have slid in policy-making and implementation; in attitudes that allow economic inequalities to grow; in acceptance of high and low level corruption and in ineffectual implementation of good governance and the rule of law. They have slid in the worsening trust between government and citizens, politicians and people.

It is, as Mamphela Ramphele has said, above all a failure of leadership: in politics, but also in business, and in the cosy relationship they too often enjoy. Our leaders are the deaf, who cannot hear the loud cries of the hungry, the homeless, the needy, the oppressed. Our leaders are the blind, who cannot see what is right in front of their faces.

And what of us? Are we the mute, who, despite all this evidence, say nothing? As we heard from St James this morning, we must be doers of the word, not hearers only. We cannot remain silent. What we see and hear, we must speak out.

This is what I, and so many of us, try to do in supporting the task of the Carnegie conference and the National Development Plan; in opposing corruption; in aligning with NGOs and initiatives like Equal Education, the Social Cohesion Summit, and Social Justice Coalition; and through the Church's own projects, like those at the Cathedral, or the Global Economic Indaba which I am promoting.

It is what I have tried to do, in calling for President Jacob Zuma and Deputy President Kgalema Motlanthe to visit the platinum mining area of North-West Province together. It would be of great symbolic importance for our country's leader and a former union general secretary to be seen working closely together to address the issues of workers and local communities.

We also call for Judge Ian Farlam – our own Provincial Chancellor – to receive every assistance, every prayer, as he chairs the Commission of Inquiry. We also wish the peace efforts 'Godspeed', upholding all those involved, and those like the SACC and local clergy who are doing so much to support the process.

For the prophetic voice of the church must proclaim what is wrong, but, more important, we must always announce the possibilities of God's redemptive grace into every situation. And although we are frustrated and grieved by all that is wrong, we must not become fuelled by anger. As we heard from St James, our anger cannot produce God's righteousness, which is what our country, our people, most desperately need.

Rather, our attitude must be of sharing freely, as we have freely received, from God's generous hand. God's promise of salvation, in every area of society, must be our vision – our goal, and the touchstone of all we say and do.

Recently, I've become very hooked on St Paul's wise words to the Philippians:
'Whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things' – or, as another translation puts it, 'let your mind dwell on these things' (Phil 4:8).

Behavioural science tells us the same as St Paul: when the positive vision is central, it becomes magnet that draws us forward. If we always focus on problems, we lose sight of where we are going, and get dragged down.

The book of Proverbs puts it another way: live in fear – or better, in awe – of God, if you want to know how to live. Cry to God for insight and you will discover what to say and do and find the will to do it. Or, in the Bible's own words:
'The LORD gives wisdom; from his mouth come knowledge and understanding;
he stores up sound wisdom for the upright; he is a shield to those who walk blamelessly,
guarding the paths of justice ...'

May God indeed grant wisdom, so we may live upright and blameless lives, and guard the paths of justice so all may walk in them. And each one of us, whether or not we are involved in policy making and implementation, can live in awe of God; and strive so that in our own contexts, and in all our dealings with others, human dignity is upheld, justice ensured, equality promoted, and moral courage encouraged. We must also press for governments internationally to take more courageous steps towards fundamental restructuring global economic and financial systems, so we can ensure that the needs of the poor and the planet are put before profit and politics.

Dear sisters and brothers in Christ, my time in Marikana left me with the sense that this country is like a smouldering log that, left unattended, lies ready to ignite at the slightest wind. There is real urgency in these matters. Yet I remain an optimist, for I have faith in the living God, whose word to us is peace and hope and new life. His gospel promises that a better future is possible.

Therefore, this is not a message of doom – it is a call to wake up and act. All South Africans must rekindle the vision of a free, fair, just, South Africa which inspired the peaceful transition to democracy; and we must work and pray to bring it about. Never again must talk of 'blood bath' become a possibility within our country.

And so, dear sisters and brothers in Christ, let our prayers be that God will open the ears of the deaf among our leaders, so they may hear and act. May God help us all, who are so often so mute, to open our mouths and speak out. Amen.

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APPENDIX 5D: ARCHBISHOP THABO MAKGOBA

24 JUNE 2012 AT A SERVICE TO CELEBRATE THE 90TH ANNIVERSARY OF THE FOUNDING OF THE DIOCESE OF JOHANNESBURG.

Monday, 9 July 2012
Diocese of Johannesburg 90th Anniversary
The following sermon was delivered on 24 June 2012 at a service to celebrate the 90th anniversary of the founding of the Diocese of Johannesburg.

2 Sam 5:1-12; 2 Cor 5:18-6:2; Mk 4:35-41

'We are ambassadors for Christ.'

Dear Bishop Brian, dear People of God of the Diocese of Johannesburg, dear sisters and brothers in Christ, what a delight it is to share in today's celebration! Thank you for your invitation to preach and preside today.

Thank you for the invitation to 'come home', to the Diocese of my birth and my baptism, of my raising and my confirmation, of my answering the call to ordination, and of my journey into the priesthood, that has now taken me to the far end of the country. I have to say, I love it there – but it is also so very good to come home! Thank you for making me and my family so welcome.

I know that at the end of the service, there will be a formal vote of thanks. But let me also add my own gratitude to the large team, both evident in this service, and in preparations and behind the scenes. And, dear Brian – dear brother Bishop and dear friend – especial thanks to you, for all you have been, for all you have done. May God bless you richly as you prepare to retire, and in all that lies ahead.

Yet, most of all, today, our thanks are to God – for his great faithfulness to us, through 90 long years. This Diocese was formed from the Diocese of Pretoria in 1922. This city, this country, has seen remarkable changes since then. In good times and in bad, our God has been our strength and our hope.

There have been times when we have known all too vividly, the need for great endurance, such as recounted by St Paul: in 'afflictions, hardships, calamities, beatings, imprisonments, riots, labours, sleepless nights and hunger'. Yes, this Diocese and its people have seen all of these. There have been times when we felt like those disciples in that storm-tossed boat – when we wanted Jesus to wake up, and focus on our suffering; and to bring us instant and total relief. Perhaps we too worried that he did not really care – that he was content to sleep through all that threatened to overwhelm us.

But today we look back, and we see that Jesus was there for us. We look back and we recognise God's hand at work. We look back and we give thanks for the courage and strength that he gave us. For all of this, we, the people of the Diocese of Johannesburg, give our grateful thanks.

And now, let me speak not as a son of this Diocese, but as one who now looks in from outside – let me speak from the perspective of the rest of the Anglican Church of Southern Africa. On your ninetieth birthday, we too express our deep gratitude. For we also have much to thank God for, as we thank you for all you have been, and for all you have given: to the rest of this Province, and indeed to the Anglican Communion worldwide and to the whole ministry of God's people to God's world.

We give thanks for great church leaders – not least those courageous Bishops who travelled from here to Cape Town: Geoffrey Clayton, remembered as Bulldog; and Desmond Tutu, our dear 'Emeritus', of whom I am sure all of us still first think when we hear people refer to 'the Arch'! And of course, other sons and daughters of this Diocese have found their way across our Province, and our Communion, and made a godly difference. Thank you, for them, and for their abilities and gifts which you have nurtured, and then freely shared.

Thank you also, for the many people – raised, and then resourced within our churches – who have gone on to play, and continue to play, significant roles beyond our walls. Thank you also for all those who have been leaders in the struggle, leaders in shaping this new nation, leaders in politics and in business, in academia and the media, in civil society and in every conceivable walk of life. We give thanks to you all; and we give thanks to God for you all.

Yet above all, whether we are from this Diocese or beyond, we give thanks today that God's word to us remains steadfast and true, for the future as well as for the past. As we look into an unknown future, once again we must hear Jesus' reassurance that we need not be afraid. He does not turn his back on us or abandon us in times of difficulty. We have achieved so much, and come so far, but we know that the challenges that lie before us remain great, and in many ways are very different from what we faced before.

The hardships of today are both similar and different to those of the past. Under democracy, poverty tragically persists, and is felt in every avenue of life: especially in housing, education, health, sanitation, employment … But today the dynamics of poverty are often different from in the past. Most shocking of all, inequality is worsening; and we seem content to stand by and allow this to happen through the socio-economic systems we are promoting.

Freedom has brought us choice – but the powerful do not always use it wisely or well. Too often narrow self-interest and greed are given free rein; and too many have lost sight – or chosen to ignore – the vision for which so many strove for so long, at such great cost, even at the cost of their lives.

What is our answer? It is that we should all be 'ambassadors for Christ'.

It does not matter whether we are clergy or laity; whether our lives are mostly lived within the community of faith, or we find ourselves called to be salt and light in the world. Sharing Christ, is our central task, so others may encounter him, and find his answers to all the important questions of life. This is the same 'ministry of all believers' in which every Christian shares.

So we need Jesus at the centre of our lives. And as we battle whatever the challenges we face, we also need what St Paul describes as the 'weapons of righteousness for the right hand and for the left'. If we are to overcome the evils of poverty in all its forms, the evil of greed and selfishness that result in the exploitation of the poor, the weak, the powerless, the voiceless, the marginalised, the excluded – then we need God's weapons, of 'purity, knowledge, patience, kindness, holiness of spirit, genuine love, truthful speech, and the power of God.' These will help and guide us, wherever God calls us.

Perhaps it will be in initiatives through the churches – such as the Vuleka schools. We can also be partners with others. For example, I have just been in the United States, promoting 'the Archbishop's Global Economic Indaba'. Through local and international partners, this aims to foster a global network not only for dialogue on economic emancipation of the poor, but for practical means of empowering them to participate in economic activities, particularly through small, medium and micro enterprises (SMMEs). We hope this will have a greater social impact, improving health, education, and access to skills, and will be of especial help to young people, who often have such great potential and initiative.

More locally, we have the Y-AGE programme for training and mentoring young entrepreneurs in Gauteng, in which Hope Africa is working with the Department of Economic Development and various private sector partners. (And let me here encourage young people to consider signing up for this!) Or perhaps it will be through the contacts and influences that you already have – through work, in schools and colleges, in communities and neighbourhoods, wherever you happen to find yourselves.

And I hope that all of us will encourage one another in finding effective ways of overcoming the terrible gulf between rich and poor – a gulf which pains me deeply. All Anglicans should also work in whatever ways we can to bridge the gap in practical ways.

Finally, wherever you are, remember, Jesus Christ is Lord of all – wind and waves, and all the universe obey him. Every day is a day of promise – a day when we can share and know and experience his salvation, his redemption, his best answer to the struggles of humanity. So today, we give thanks for all that has been, and we go forward, in confidence, as ambassadors for Christ.